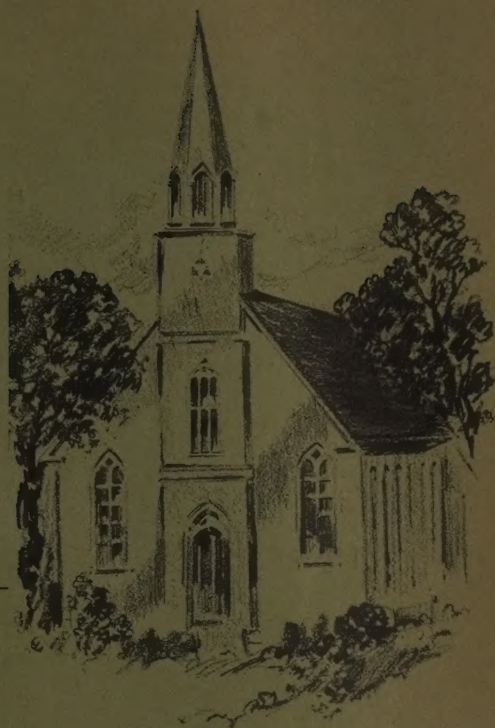


WORLD CALL



The Green Pastures

I. J. Cahill

A Woman Preacher in a Village Pulpit

Ada L. Forster

Allied Expedition to the American Front

Grant K. Lewis

The Lure of Lonely Places

Charles G. Stout

Town
and
Country
Number



May 1931

15 cents

Paragraphs to Ponder

On Religious Work in Rural Fields

Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and un-Christianized groups, the life of the nation is threatened by sinful attitudes: self-will, the desire to be outside the law of obedience; self-interest, the desire to be outside the law of sacrifice; self-complacency, the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

* * *

In more than half the states in the union the percentage of adult population in churches outside of cities of over 25,000 was less in 1926 than in previous ten-year periods, according to the Federal Religious Census. The worst record in this regard, apart from the South, is made in the states that are predominantly Protestant territory, and within this group the losses are greatest in the so-called "home mission" states.

* * *

Country people are not, as is commonly supposed, generally addicted to the habit of churchgoing. It will be a surprise to many to learn that relatively more people belong to urban churches (incorporated communities of 2,500 people and up) than to rural churches, 58 per cent for the cities and 52 per cent for the country. This may mean lack of opportunity rather than lack of religious interest,

but in any case it means less church life and church culture for village and country.

* * *

In villages and country communities home missions have done some of their most fruitful work. From the churches that they have planted and helped to support, a perennial stream of life has flowed that has brought refreshment to many an arid city community. But here as elsewhere the new conditions have wrought havoc with traditional programs and it has become imperative that there be developed a new strategy for the evangelization of village and country life.

* * *

The urban-rural conflict has wide ramifications and presents an outstanding example of contemporary tendencies. It has developed antagonisms that are mutually hurtful. The city cannot survive without the farms and farmers. Rural problems cannot be solved without the help of the cities, and one of the realest of the problems of the country is the city itself. The development of a humane and happy American life calls for the full cooperation of city and country in a common task.

* * *

It has become imperative that there be developed a new strategy for the evangelization of village and country life. Present conditions in the country center round a decreasing population, hard economic conditions and a debilitated leadership. Larger farms, bigger machines, scientific methods, are changing the population of the countryside. Religious life has declined. The closing of churches which country people had been accustomed to attend has had a disastrous effect upon their churchgoing in general.

—Compiled by Grace McGavran from current books on home missions.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

MAY, 1931

Number 5

CONTENTS

Editorials—

SOUND NO TAPS FOR EASTER! - - - - -	3	AND YET THE TASK IS ONE <i>by Dr. G. E. Miller</i> - - - - -	26
FROZEN DOXOLOGIES - - - - -	3	FORTY-EIGHT HOURS <i>by C. Manly Morton</i> - - - - -	28
COUNTRY CHURCHES AND PENSIONS - - - - -	4	GINLING'S FIFTEENTH BIRTHDAY - - - - -	29
DR. KING'S VISIT - - - - -	4	STATION UCMS BROADCASTING - - - - -	30
'LO, MAUDIE! - - - - -	4	A PIONEER MEDICAL MISSIONARY - - - - -	31
THE GREEN PASTURES <i>by I. J. Cahill</i> - - - - -	5	SPRING ACTIVITIES OF OUR COLLEGES - - - - -	32
CLEARING GROUND FOR THE ADVANCE OF A RACE <i>by Joy Taylor</i> - - - - -	8	SPEAKING OF BOOKS - - - - -	34
THE LURE OF LONELY PLACES <i>by Charles G. Stout</i> - - - - -	11	OUR SPRING BOOK OFFER - - - - -	35
THE SEVENTY PER CENT CALLS FOR A HUNDRED PER CENT LEADERSHIP <i>by R. B. Montgomery</i> - - - - -	13	MISSIONARY PROGRAMS - - - - -	36
AN ALLIED EXPEDITION TO THE AMERICAN FRONT <i>by Grant K. Lewis</i> - - - - -	15	DEVOTIONAL STUDY - - - - -	37
A WOMAN PREACHER IN A VILLAGE PULPIT <i>by Ada Forster</i> - - - - -	17	PLANS FOR THE NEW MISSIONARY YEAR - - - - -	37
EXAMPLES OF SERVICE TO RURAL GROUPS - - - - -	18	ECHOES FROM EVERYWHERE - - - - -	39
A CHURCH THAT COMMUNITY SERVICE MADE <i>by Alva Taylor</i> - - - - -	21	HIDDEN ANSWERS - - - - -	39
IMPRESSIONS OF A NEWCOMER <i>by I. J. Cahill</i> - - - - -	22	IN MEMORIAM - - - - -	40
COUNTRY CHURCHES HAVE MADE CANADA <i>by Hugh Kilgour</i> - - - - -	23	WHAT, WHERE, WHEN AND HOW - - - - -	41
LISTENING IN ON THE WORLD <i>by James A. Crain</i> - - - - -	24	"TO THESE WE HAND THE TORCH" - - - - -	42
CONFERENCE TIME IS HERE AGAIN - - - - -	25	ADULT-YOUNG PEOPLE'S WORSHIP PROGRAM - - - - -	44
		MISSIONARY ILLUSTRATIONS OF UNIFORM SUNDAY SCHOOL LESSONS - - - - -	44
		RECEIPTS - - - - -	47
		MISSIONARY REGISTER - - - - -	47

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society Foreign Christian Missionary Society
Christian Woman's Board of Missions National Benevolent Association
Board of Church Extension

Representing also

Board of Education Board of Temperance and Social Welfare
309 Chamber of Commerce Bldg., 412 Chamber of Commerce Bldg.,
Indianapolis, Ind. Indianapolis, Ind.

PUBLICATION COMMITTEE

H. B. HOLLOWAY MARY CAMPBELL
H. O. PRITCHARD ROY G. ROSS

PERCY A. WOOD

BESS ROBBINS WHITE, Editor

ROSE STEPHENS RAINS, Office Editor

Contributing Editors

H. O. PRITCHARD JAMES A. CRAIN

STEPHEN J. COREY, Advisory Editor

L. MADGE SMITH, Circulation Manager

Subscription price \$1.50 per year net in advance; 15 cents per copy.

Copyright, 1931, by United Christian Missionary Society.

Who's Who in This Issue

Charles G. Stout has been a home missionary for twenty-two years, the major part of which time was spent in pioneer territory in the West. Miss Ada Forster is the minister of the Park-Prospect Christian Church, Milwaukee, Wisconsin. Riley B. Montgomery is doing research work at Yale University under the auspices of the Institute of Social and Religious Research. I. J. Cahill is first vice-president of the United Christian Missionary Society, and Miss Joy Taylor is secretary of missionary education in that organization. Hugh Kilgour is secretary of the All-Canada Continuation Committee and editor of *The Canadian Disciple*. Alva Taylor occupies the chair of Social Ethics at Vanderbilt University and is editor of *Social Trends*. Mrs. Mayme Garner Miller is wife of the pastor at McAllen, Texas. Miss Clara Crosno is serving among the Japanese in Colorado. Dallas Rice is superintendent of the Yakima Indian Christian Mission at White Swan, Washington. Henry Stovall is principal of Hazel Green Academy, Kentucky. Grant K. Lewis is a secretary in the home missions department of the United Christian Missionary Society. James A. Crain is a secretary of the Board of Temperance and Social Welfare.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The First Page

EVERYBODY agrees that spring is the ideal time to go strolling through town and countryside. Then if ever we seem to have a strange kinship with the wistful things of the world, the little green, growing things struggling into life. Mightier forces claim our attention, too, forces that struggle with man's nature to bring it into fuller life.

But that is a thought too big for utterance here and now. Some time later perhaps. . .

What we started out to say was that with this Town and Country Number goes the sincere hope that our readers will enjoy perusing its pages as much as the editors have delighted in compiling them. At first, we will admit, the prospects of a number devoted largely to rural work did not evoke abounding enthusiasm from us. We had a lurking suspicion it would flavor of the drought. But, lo, the pastures were green! And the farther we wandered into the lush fields, the more amazed we became at their rich offerings. And you will be, too.

Although we make no pretense of exhausting the subject of rural religious work in this issue, the topics touched upon will give an indication of the wealth of opportunities abounding in villages and the open countryside of America for practical service on the part of the church and for greater development of the Kingdom of God on earth.

SOME of our contributors to this issue bear such distinction in relation to the work of which they write that the whole story could not be squeezed into the brief Who's Who on the preceding page. I. J. Cahill's qualifications to speak on the green fields that await home missionary occupancy have little connection with the present position with which he is identified. Twenty years of first-hand contact with the field as state secretary of Ohio, and, previous to that, pastorates in towns

that offered contacts with rural work, give to his interpretative message the ring of authority. Similarly, R. B. Montgomery speaks from an unusually thorough understanding regarding the training of our rural ministry. He has recently completed a comprehensive survey of the educational background of the ministry of Disciples of Christ, his findings being embodied in a readable volume, *The Education of Ministers of Disciples of Christ*, which is being published by the Christian Board of Publication. Ada Forster is peculiarly qualified to write of a woman in the pulpit as she is one herself and will doubtless be the subject of an interesting sketch in the near future. For several years Miss Forster held the position of state secretary of Minnesota, the only woman general state secretary among the Disciples, in which she distinguished herself and, incidentally, ably held her own among forty commanding men. Now she ministers to the growing Park-Prospect Church of Milwaukee, Wisconsin. The story Alva Taylor tells of community service from which a church grew, bespeaks the theme of his life. All who have known across the years this firebrand of social justice will appreciate with what joy he recounts an instance of the practical application of his gospel.

NEXT month we'll be all dressed up in a big pink sash and white flounces, and we'll say our piece OUT LOUD. It's the Children's Day Number and will provide inspirational material for our churches all over the world as they will pause on the first Sunday in June to pay homage in one way or another to their children and to remember in a substantial way the children in more needy places. In the July issue such paramount problems in the field of our social order as justice in industry, prohibition's

great struggle, the war on war and racial recognition, will claim our attention. Don't be surprised if a bright red cover appears that month for it will be a number full of hot issues, discussed in a lively yet kindly vein.

Many inquiries have been made concerning the omission in the last number of an installment in the series of articles, "Are Critics of Foreign Missions Justified?" Because the omission is made also this month, we hasten to forestall more inquiries by announcing that the June number will carry the next article in the series, answering the oft-heard criticism "It Costs Too Much." Needless to say, it was the merciless limitations of space that made the omissions necessary although one friend, who is evidently blissfully unfamiliar with the rigidity of an editorial "check and double check" system, wrote us naively, "You must have forgotten it!"

FOR all of the nice things that have been said recently about WORLD CALL, we make a modest bow. Especially do we appreciate the generous praise that has come from those outside our own brotherhood family as it serves not only to remind us of our widening circle of influence but strengthens our assurance that we are claiming recognition for Disciples of Christ and their great plea of Christian unity. A recent word from W. M. Danner, well known in the religious world as the general secretary of the undenominational American Mission to Lepers, we are proud to pass on: "No other publication keeps me awake longer in the night than WORLD CALL," he writes. "I give it a preferred position on the table at the head of my bed and many times, hours that would otherwise be wasted, are given to reading the excellent WORLD CALL. It is a delight, I assure you. Now and then there are things in it that I find necessary to re-read."

WORLD CALL

VOLUME XIII

MAY, 1931

NUMBER 5

Sound No Taps for Easter!

EASTER, 1931, will be history when this is read but we cannot relegate to any archives the significance of what amounted to an almost unprecedented observance of the day. Nor can it be accounted for by good weather, general publicity or national habits. There is something more powerful in the picture. It points in the direction of a rising tide of spirituality.

Men have been reaching out for something this world does not offer and it seemed that this year, Easter, with its transcending message, symbolized for them the thing they have been craving. Certainly the day provoked a response that constitutes unmistakable evidence that their hunger is for things of the spirit.

Everywhere the churches were crowded. Thousands added their names to the membership rolls and their influence to the cause of righteousness. Reports from hundreds of churches of Disciples of Christ in America indicate a day of victories, and it is safe to conjecture that the same theme will run through the reports from our foreign fields as they filter through. The First Christian Church at Canton, Ohio, P. H. Welshimer, pastor, reports 101 additions during the day, the largest number of which we have report from any one church. The Sunday school attendance at this church reached 6,443, the largest Sunday school attendance in the brotherhood as far as we know. For such reports we rejoice. But the tangible results are after all incidental to the deeper forces that are at work to which the day gave testimony.

Frozen Doxologies

TODAY it is frankly admitted that the benediction cast by the spire of the country church is more sentimental than real. Its influence, once a thing to be reckoned with in building our nation, is in a state of limbo and its modest, vine-clad walls are often more picturesque than its program is powerful. Caught in the tangle of traffic headed cityward, we have consigned the country church to the emotional archives of our mind.

In doing so, however, we have followed an unconscious tendency rather than a set policy, and are now awakening to the folly of such a shortsighted course. The churches which make up the brotherhood of Disciples of Christ are over 70 per cent rural, and from them the brotherhood has received a greater contribu-

tion to its development than has come from any other single source. Aroused to this fact, the International Convention at Columbus in 1928 appointed a National Rural Church Commission to study the problems and needs of the town and country churches. The first work of the commission was to make a survey of its field—the churches in open country and in towns with a population under 2,500. This has now been done and the results, while necessarily incomplete in some cases, tell enough of a story to give us cause for some serious thinking.

The survey found that we have 5,315 rural churches with a membership of 536,596. This is more than 35 per cent of our total membership, and the report further states that “it is safe to say another 35 per cent of our membership was reared in the rural church.” Indeed, most of our preachers, missionaries, college and lay leaders have come from rural communities, shaped in purpose and personality by our country churches.

Yet, as evidence of our neglect today of this tremendous source of strength, we read in the report that “almost 75 per cent of these churches are without pastoral care, being served, if at all, by non-resident preachers,” and only 1,543 churches are reported as “live wires,” whatever that relative term may mean. There are rural churches of ours which have died a natural death, and in some cases it is well and good. There is no disposition on the part of farsighted leaders to revive churches for the sake of making a numerical showing. The report of the Commission states: “Many of these churches were organized in the early days of the Restoration movement, when roads and vehicles were primitive. For this reason these were necessary for their generation. In an age of good highways and automobiles, many such churches should consolidate.”

But no Christian body is concerned with conserving any church or group of churches for the sake of the church alone. There is a far greater tragedy in connection with our neglect of rural areas. There are tremendous opportunities for service which are being ignored because of inadequate leadership, organization and equipment of rural churches. We cannot praise God without serving him and when our country churches become helpless to serve in their communities, their tuneful doxologies freeze on the air. Their work is to help build a sound economic structure as well as a spiritual one. They must lead in cooperative enter-

prises and contribute to the social and recreational life of the community.

In this issue of *WORLD CALL* major emphasis is put upon the rural church in relation to its opportunities for service. This involves not only the question of conserving what has been started but evangelizing and Christianizing in untouched fields. The missionary education department of the United Society is in large measure responsible for this issue, as it has been planned not only to awaken our brotherhood conscience on our neglected opportunities in rural fields but to serve as a handbook for our churches in the study of Rural Missions which will receive major emphasis in the interdenominational study this fall.

Our Country Churches and Pensions

THERE is nothing more definitely entwined in the tangled skein of the rural church problem than the lack of stability in its leadership. In this connection, the Pension Plan which Disciples of Christ are getting under way is a factor that may lead to something of a practical solution. Certainly when the Pension Plan became effective April 1 for the protection benefits provided by dues of ministers and churches, there was ground for special rejoicing among our country churches.

Many country churches are served by men who must make part of their living in other callings. Usually this supplementary income is barely enough to piece out a living and allows no margin for building up an estate for old age. The Pension Plan automatically adjusts itself to the ministerial salary in such cases, both as to dues required and as to pension credits created.

There is similar automatic adjustment to the frequent changes made by most country ministers, whether the minister is preaching for one, two, three or four churches. Assured pensions will undoubtedly reduce the number of changes and make for greater stability in rural leadership. Whatever the salary is and whoever pays it, the dues correspond to the salary and the pension credits built up are in proportion to both.

Where, because of his age, a part of the pension must come from the \$8,000,000 fund, there is an additional advantage to the man on smaller salary. He has the minimum \$600 if his salary is more than \$1,200, and half his salary if it is less than \$1,200. All of the \$8,000,000 fund will go to our older ministers, and most of it to those on smaller salaries, which means the country preachers.

With assurance of even a modest pension, men will be willing to throw themselves wholly into the ministry where otherwise they would have felt it necessary to earn something on the side. It will be found

among us also, as it has in other religious bodies, that young men will feel justified in definitely devoting their entire lives to rural fields instead of feeling compelled to use these as stepping-stones to larger salaries. Pensions will help to give our country churches a ministry committed and contented.

It must be remembered, of course, that whatever helps the country church helps the city church and the whole brotherhood, for both our ministry and our membership come principally from the rural congregations.

Dr. King's Visit

THERE is no more propitious sign that Disciples of Christ are a progressive people than that found in their willingness to meet changed conditions. A recent evidence of this is the earnestness with which the United Christian Missionary Society is tackling the problem of its home missionary program in the light of recent and fundamental changes in our social, economic and religious order. The Home Missions Congress held in Washington, D. C., in December, made some significant findings regarding the entire home missionary task of the future. In its desire to learn how these findings affect our own program, the Executive Committee has invited Dr. W. R. King, secretary of the Home Missions Council, to sit in conference with it in connection with its April meeting, devoting as much time as may be necessary to a thorough discussion of the whole problem. The meeting is in progress as we go to press, and while a report of it will probably be made in a later issue, the fact that it is being held argues much for a future program of practical service in the field of home missions.

'Lo, Maudie!

Wanted—Farm mule. Must be reasonable.—*Ad in the Birmingham Age-Herald*

SOMEHOW this ambiguous advertisement struck a responsive chord in our soul. We want 5,000 new readers this month and the only thing we ask of them is that they be reasonable. Yet it is not the traits of the humble mule we would have them overcome as much as the characteristics of the peaceful lamb.

We want them to expect to get their money's worth when they subscribe for *WORLD CALL*, because we are going to give it to them.

We want them to anticipate each issue with fresh interest, because each new number will hold it.

We want them to be ready to grasp new vision, because we are getting ready to open up new windows.

We want them to be willing to face new truths, because we are going exploring for them.

We want them to not be afraid to laugh or to cry with us, because we do both.

We want them to be hungry for roses as well as for bread, for life, sir, is more than meat.

We want them to be reasonable.

The Green Pastures

By I. J. CAHILL



An old engraving of the rural Cane Ridge Church in Kentucky where the fires of the Restoration Movement were lighted by Barton W. Stone

THE Home Missions of the future will not escape the experience of business, education, society and government in being compelled to adjust to new conditions.

During the pioneer era, Home Missions consisted chiefly in pushing westward with the frontier and producing churches which were a replica of those "back home." The old geographical frontiers have disappeared. That work is done.

Our unoccupied areas now are not horizontal but vertical. They are not geographical. They are social. To find them we do not look on a map but on a chart showing strata of population. Home Mission opportunity is not defined by square miles but by population groups and by economic and social interests.

The questions we now ask are: Are we reaching

our new neighbors, the immigrants who have come from overseas, or from country to city, or from southern plantations to northern mills?

Again, is government as now organized and conducted a suitable expression of Christian civic conscience, an adequate ministry in its realm to the needs of the priceless values committed to its charge? Are industry, commerce, finance, serving in conformity to the spirit of him who is Lord of all realms of life as well as every expanse of land?

Do science, education, wealth, fully recognize that they, like the Sabbath of the Jews, are *for man*, that they exist for the sake of the human values they conserve?

These are the questions which today in the home field confront those who represent an all-conquering Christ. They bring us to grips with reality.

In other words, the home missionary enterprise of Disciples of Christ, which has always been concerned to cover all the land, pressing the claims of Christ and content to lead people to be Christians only, is now coming upon a time when to be vital and constructive it must permeate all the phases of life and human interest with the Spirit of Christ insisting that we be Christians wholly.

The home missionary wave which flowed steadily westward with population until it reached the barrier of land's end must now roll back and inundate the life of the nation with the vivifying and purifying water of life. One of the most radical changes we face and one of the most difficult to appraise correctly is the change from a new to an old country. We can as yet hardly be said to recognize even the possibility much less the inevitability of such a change.

For the limits of this article for the Town and Country Number of WORLD CALL we venture to make application only to the rural work of the Disciples. According to our Rural Life Commission, we have at the present \$25,000,000 invested in church property in town and country. One-third of all our members worship in these churches. It is conservative to estimate that one-half of the leaders of the other churches are products of rural churches. Our four states leading in the number of congregations are Missouri, 906; Kentucky, 791; Illinois, 708; Indiana, 602. Of 3,007 congregations in these four states, 2,554 are rural or 85 per cent. In these rural churches are 300,000 members. In the next four ranking states in point of rural constituency are 951 congregations with 100,000 members. In eight states 410,000 members are in churches of the open country or in towns of less than 2,500 population.

Four hundred thousand people and twenty-five million dollars are an asset well worth considering and conserving.

We have fewer rural congregations than we had twenty-five years ago; and we shall have still fewer in the next twenty-five years. This fact is significant but not necessarily ominous. It is in harmony with present nation-wide trends. Country population is becoming both relatively and absolutely less decade by decade. This would tend to lessen the number of churches.

Hard-surfaced roads and the perfection of the automobile enable people to drive five times farther to church than formerly. Hence fewer churches are needed.

Higher standards in education create the demand for better preaching, teaching and music in the church. These things can be found more surely in a congregation of considerable size. This tendency to higher standards increases the trend to larger, and hence fewer, congregations. We cannot resist the trend.

It is evident that this falling off in number of congregations is not necessarily a loss in power. It is equally evident that our present rural forces are of major importance. In the shuffle of constant change they must not be overlooked. Complacent assurance of the continuity of all things is a forerunner of disaster. The failure of the Jewish nation to recognize the messianic era when it came is a startling example.

We must be alert to consider and energetic to conserve the value of the assets we have in the rural churches. A first principle in the wise use of assets is that they should

be employed. They are not to be wrapped in a napkin. The 536,596 members of the rural churches of our brotherhood as reported to the Rural Church Commission in its survey are to be used if they are to be saved. It accords with the sturdy spirit of self-reliance of our American people. It is in harmony with the very law of life itself that power to be saved must be used.

No tender nursing by experts, protecting these churches against effort and strain, is indicated. If this power for God is conserved the life must come in each case from the church itself.

A few specific suggestions are offered. The list is not exhaustive. It is meant only to be suggestive and to stimulate active thought and planning on the part of those responsible for the tasks involved.

The use of experts is to be encouraged. There are books which these have written. They should be studied and their wisdom adapted to the particular fields. The secretaries and field workers of our state societies may be consulted. Any discouraged country or village church should make it the first item on its program to call in such a worker for counsel and for help in making a program of work.



The century-old church at Pantego, North Carolina, is doing effective rural work under the leadership of its pastor, D. Guy Saunders

The employment of a national worker to give full time to the study of rural work and to counsel with state and district workers has been suggested by the Rural Life Commission. Such a worker would be valuable.

A number of plans have been found helpful in different localities. In some cases a county seat pastor has constituted himself servant of all the county with good results. Such a man can hold a regular mid-week service, with an annual short revival meeting, in a church unable to have other service.

In some counties with many small churches one man is employed as pastor of the county. Such an arrangement is usually effected by a state or district worker.

These workers also promote "pastoral unities," aligning a group of churches for the support of regular pastoral service.

In some cases a field affording inadequate support for regular service supplements it by securing a parsonage with ten or twenty acres of ground to be worked by the preacher.

In all cases the success of the plan depends on the man. This cannot be emphasized too strongly. There is no self-starting, self-operating plan. Work, hard work, and yet more work is an indispensable part of any plan. If anything else is to be specified it is brains. Hard work to carry out earnest thought will make a church anywhere.

The successful rural church of the future will have local leaders who give thought and time to the work. Complacency is fatal.

The successful church will have a preacher well trained for his task. It is in harmony with the trend of the times. The school, the store, the farm, the mill—all have trained workers at the head. The preacher must be given a task big enough to command the interest of a well-equipped man; large enough to keep him busy at top speed. Like some lighting systems for automobiles, the running of the car is necessary to charge the storage battery so they may give forth light.

Employment "on the side" on the ten-acre plot may be a necessary feature in some cases. Some men have served well in this way but it is dangerous. He may be tempted to give more attention to his crop than to his flock. "This one thing I do" is the ideal way.

Given such an appealing task, and backed by our new Pension Fund, capable men may be given a life career in the rural field.

Any three intelligent farmers and their wives can make the church go if they set themselves to this as their major task. If perchance there may be ten such farmers and their wives, intelligent, energetic, resourceful, optimistic, they can make their church famed throughout the land if they will pay the price.

A great power is within reach in our young people. A group of high school young people, trained in our young people's conferences, will put new life and hope in any church. Give them opportunity, sympathetic support and a minimum of oversight and guidance and a new church will emerge. It will not be the church of the '90's so dear to the memories of some, but it will be a church of power and of vision. It will give radiance to the religion of the new day. It will give the church conquering power.

It is ours, if we will, to achieve spiritual control over

the most intricate maze of material possessions and power in the world's history. If we meet this test we shall master the forces which have been the undoing of every civilization of the past. In the doing of it we need not fear America's growing old. This



The rural church at New Union, Kentucky, which last year made an offering of \$18.96 per member, one of the highest averages made by any rural church in the brotherhood

achievement calls for all the daring of all the adventurous youth which have filled with romance the pages of the past. To maintain it will provide the thrill of a life eternally young.

After all, Home Missions is a matter of faith. It is faith in Jesus Christ as Lord of Life, able to make life radiant in whatever outward conditions may obtain. It is faith that the outward is incidental, that the real essence of life is the inner life.



One of the strong young Negro men at Jarvis Christian College who is working his way through school by clearing new ground on the school farm

Clearing the Way for the Advance of a Race

By JOY TAYLOR

THERE is no better example of a "going" piece of rural work for a people who are predominantly rural than that being done at Jarvis Christian College at Hawkins, Texas. This "miracle of the wilderness" came about through the aspirations of the Negroes of the Christian churches of the south, the sympathy of their white friends, and through the instrumentality of the Christian Woman's Board of Missions. Perhaps one should add through sheer grit and determination, also. Of its beginning J. B. Lehman, for forty years the father of the work done by the Disciples of Christ for and with the Negroes, writes as follows:

In 1906 the Negro Disciples of Texas began to raise money to begin a school, which amounted to about \$1,300 by 1909. The white women of the Texas Board of the Christian Women's Board of Missions interested Major and Mrs. J. J. Jarvis, who had large acres of land in east Texas, to donate 456 acres to begin an industrial school for the Negroes. The land was considered the poorest land of east Texas, but my conclusion was that it would be a very fine place for us to start a school; for if our colored people could make a success there it would become outstanding because of the handicaps. As a matter of fact, this is just what has happened, and some of the greatest men in Texas, including President Lancaster of the T. & P. Railway, are promising to make it the most outstanding college between El Paso and Texarkana.

Mr. Lehman goes on to relate how he chose a young Negro man by the name of Thomas B. Frost to start

the work on the new ground. There was no more heroic thing done anywhere than that done by "Tommy" Frost in opening Jarvis Christian Institute. In less than two weeks he had won the confidence of the people of the community. When he drove into the small clearing of twenty-five acres in a wagon drawn by two mules, he found 431 acres of pine forest thick with brush and rattlesnakes. He found a small clapboard cabin in which to house his family until he could clear the space for a yard and stable in which to keep three cows, a horse and his mules. On January 12, 1912, Jarvis Institute opened with three teachers, two of whom had just arrived, and seven pupils, three of whom were Frost's own. But the land was not well drained and fever and chills afflicted them all, finally taking one of the three teachers in death.

A year or so later Mrs. Jarvis heard J. N. Ervin give an address at our International Convention in Toronto, and as a result an important Tennessee school found itself short a professor and Jarvis Christian Institute awoke with a new skipper at its helm. This Negro leader took charge in 1914 and he has been "at it" ever since. The results today indicate something of the gigantic physical and intellectual effort, and at least something of the spiritual control, which he has had to exercise through these years, when often "all that kept him going was faith."

At the end of three years President Ervin had succeeded in clearing one hundred and twenty-five acres. There are now cleared about four hundred of the present acreage of eight hundred and sixty-eight. The sawmill obtained through the kindness of interested persons in Texas, sawed up the felled timber at the rate of 4,000 feet per day, which was converted at once into needed buildings, until today there stand thirteen well-constructed buildings on the campus.

What then is Jarvis accomplishing? As one listens to President Ervin a new doctrine, a new workaday creed for the Negro is unfolded. "What our people need is tradesmen of their own kind—Negro grocers, merchants, lawyers, doctors, nurses, educated farmers, teachers—not because your people do not offer us professional service; they do—but because by launching out the 'odd job' and 'potato patch' class our people will do these things for themselves to their great individual and class development. Shiftlessness! It is taboo. We will have none of it. Everyone must work here. Study, launder their clothes, sew a straight seam, saw logs, master chemistry experiments, get that math, or learn that shorthand, and in the meantime keep their rooms tidy. And if one doesn't care to work one is sent home. A disciplined mind and energy are big steps on the way to success."

As a result of their combined literary, industrial, and spiritual curriculum, Jarvis graduates go out into Negro communities of the state of Texas and elsewhere and become leaders in better things. Jarvis is going even further into this field. There is a new State Board of Trustees recently organized to assist the home missions department of the United Christian



Mule and man power make rough places smooth on the Jarvis school farm

Missionary Society in stimulating interest and support for the school. These men and women are tremendously interested in Jarvis and believe in its future. They are also committed to increasing the vocational training facilities of the school. They have asked President Ervin to see what will be involved in accrediting the industrial and agricultural work of the school, so that young men and women graduating from Jarvis may enter as juniors in the State Agricultural and Mechanical College for Negroes at Prairie View. Until now, most of the instruction, especially in agricultural work, has been given right on the farm at the time the practical operations are being carried on. This policy will still continue, but there will probably be more intensive class and laboratory work developed to meet every standard of the state.

It is also planned to bring a school nurse on the faculty, who will not only teach the girls the best methods of personal hygiene but who will also give laboratory courses in community welfare work.

Recently I had the privilege of spending a Monday on the farm, seeing the work done there by the students through the eyes of Charles Berry, the superintendent. He stated that the agricultural policy of Jarvis was first to help materially in the support of the school, second to give the boys means of self-support, and third to make the farm a practical educational laboratory. The day spent there saw the never-failing effort to clear the "piney woods" for cultivation and pasturing. On the one hundred acres of pasture land are the herd of milch cows, and mules used in cultivation, as well as certain lots where the



Laying straight fences at Jarvis

hogs raised for meat are found ranging. The 250 acres of cultivated land contain an orchard of sixteen hundred peach trees, a twenty-acre berry patch, and a large truck garden.

Charles Berry, now acting as superintendent of the farm and in charge of the scholarship boys, had taught at Southern Christian Institute in Mississippi, his Alma Mater, at Piedmont Christian Institute at Martinsville, Virginia, for five years, and also taught the literary courses at Jarvis when he first came to that school. But, because he believed the greatest need of Negro boys to be that of practical education, he is making an outstanding contribution in his present capacity. He told us that he had not had beyond a sixth-grade education until he was twenty-eight years old, when he entered Southern Christian Institute, where he stayed until he graduated, working his way through at the print shop. Charles Berry is a good example of what the Negro can do when his ambitions are rightly directed.

After he had started the boys on their regular schedule of Monday work, he came to the dormitory to conduct "the two young women from Indianapolis" on a sight-seeing trip over the farm. They had already been equipped with rubber boots by the thoughtfulness of the matron of the dormitory. (Nearly everyone at Jarvis must of necessity count a pair of rubber boots in his or her wardrobe.) The first stop was at his own home, a most attractive and neat six-room cottage on one of the few hills on the Jarvis campus. This cottage, built by the hands of students from lumber on the place, as an example of a model home of modest type, is presided over by his wife, Nancy Jennings Berry, a charming and capable woman, a graduate of Southern Christian Institute, mother of four children, and teacher of cooking and sewing in Jarvis Christian Institute. Few women with her home responsibilities would find it possible to make the contribution that Mrs. Berry is making in a gracious and beautiful way to the lives of Jarvis students. There is a spirit of Christian love and cooperation in this home which is sweet to see.

Our first stop was at the barn where we admired the high quality of the grain and seeds stored there.



A young ministerial student shucks corn to pay for his training at Jarvis

upon, for there we found ourselves wading through a regular slough.

Far off in the bottoms we could hear the sound of saws and axes, and the occasional rending and cracking of a large tree as it measured its length. On the way we passed several wagons heaped high with lengths of firewood. On higher ground we came to the sugar cane or sorghum mill, and the shed where the syrup is boiled down. This, with home-grown berries and fruits preserved by the girls, supplies the "sweet tooth" of Jarvis College. Finally we arrived at the clearing, where some fifteen or twenty muscular young Negro students of the academy and college were singing as they worked at the really

terrific job of clearing the land for planting the following spring. Three teams of boys were pulling rhythmically at crosscut saws, and the others were either chopping or splitting logs.

As we approached the clearing the boys stopped work for a moment, smiled pleasantly as they doffed their caps, then resumed work vigorously. As we stood there Charles Berry told us the story of some of the boys before us. Chopping a log into firewood length was James, a man, twenty-five years of age, who came to school five years before, an example of the untutored Negro. But Jim had sticking qualities and is now a senior in high school. When he finishes his college course he will probably go into a community to teach school, where

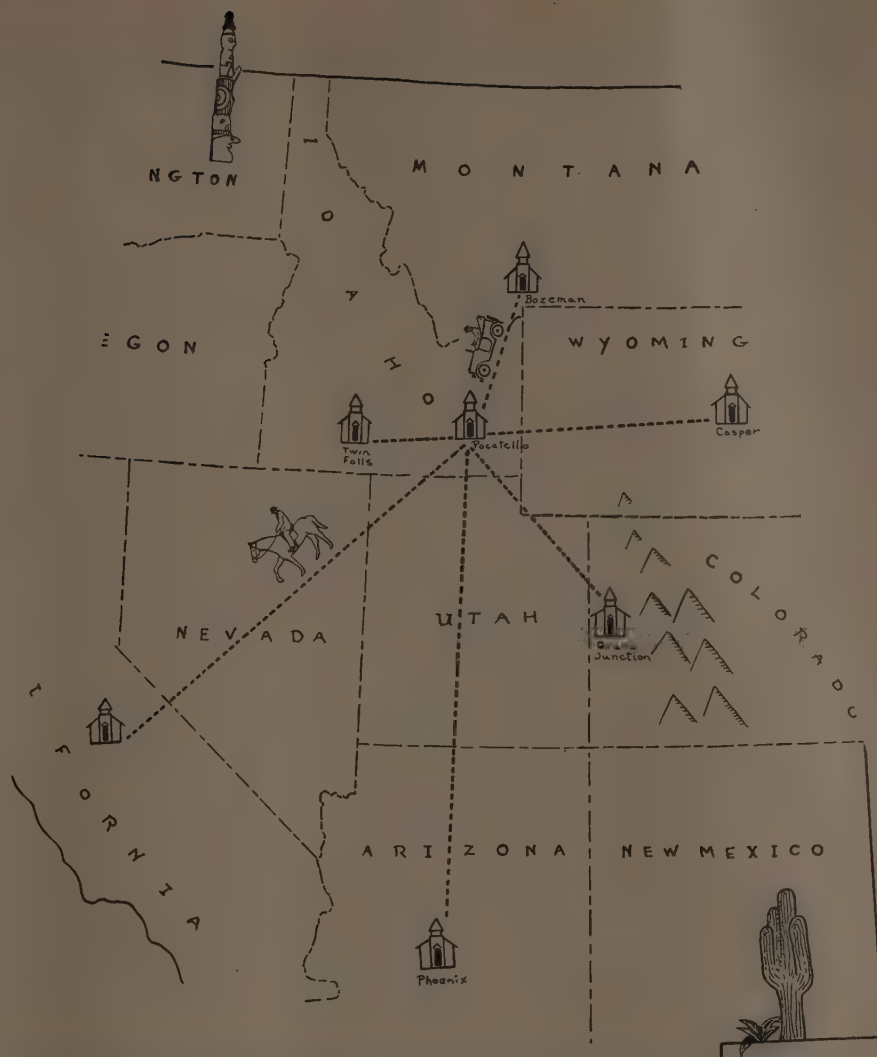
(Continued on page 31.)



Charles Berry, superintendent of the Jarvis farm, with his wife, Nancy, and their three children in front of their home which was erected by Jarvis students

The Lure of Lonely Places

By
CHARLES G. STOUT



Here are shown the distances which Mr. Stout travels from his home at Pocatello, Idaho, to reach the nearest self-supporting full-time church of Disciples of Christ in that region

TWENTY-TWO years spent on the old western trails and oftentimes blazing new ones in what is commonly spoken of as the great open spaces of the West, afford experience enough to make a mighty book. Out of it all, one fact grips my heart and will not leave—the tragedy of the scattered and uncared for Disciples of Christ! I have run across them upon the open range or in the larger cities or mining camps or oil fields; sometimes I find them on homesteads or in a distant country school as teacher; sometimes in business or professional lines of activity, always attempting to do their bit in the great work of empire building.

Recently I found an aged woman who had brought her letter from an Ohio church. She proudly told of having been baptized by President Garfield, but had been unable to see a Christian minister or attend a communion service for forty-four years. It was a joy to her and a challenge to our loyalty to Christ as we

spread the Lord's Table in her lonely home and broke bread with her. One day I visited a homestead where lived a young couple from Illinois. When I introduced myself as a Christian minister the woman in great delight called her husband and they stood weeping for joy as over and over they recounted the memories of the old home and the old church and told of their dreams of the future. In their humble home I saw evidences of culture seldom seen in such surroundings. A little reed organ stood against the wall and upon it was a hymn book held open by a rubber cord. Late into the night we visited and sang. When I demurred at taking the only bed in the house while they made a pallet on the floor they declared many times that they would be glad to sleep on the floor all the time if they could have a church and a minister. Far up a mountain valley I found a large family, the oldest child a daughter almost grown. The mother had married young and come from a good Christian

home in Missouri to make her home in the big West. They were living nine miles from the end of the wagon trail and could be reached only by foot or horseback. The oldest of the children said, "All we know is what our mother has taught us. We have never been to a church or to school. We have never seen out beyond this mountain valley." Will you please tell us about the Christian church?" Lunch was ready but was not eaten then for there was "meat to eat that ye know not of." With Bible in hand, together we read and prayed and explained the Scriptures until both mother and daughter requested the privilege of obeying the Lord in baptism. We went a short distance to where the cold, clear water of a mountain stream was gushing forth from a canyon probably two thousand feet deep. I like to think that the angels were witnessing that baptism and that they are still keeping watch over those two valiant women, for there is no church or minister to whom they can go for counsel and comfort. Recently the present governor of the state of Idaho told me that our brotherhood was his first love as his mother had taught him the tenets of our church while he was a little child at her knee. He is now active in another communion. We had been so slow in getting an effective program under way in this great area that he, like many others, had to either do without the church or affiliate with one of another teaching. And even they are few and far between.

Mrs. Stout and I are now located in Pocatello, Idaho. A little struggling band has been in existence here for a number of years and had a small and poorly constructed building in the foreign section of this Mormon town, the second largest in the state. We have now painted the outside of the building and the inside has been decorated. Draperies are in place and a furnace in use instead of the old stoves. We are slowly but gradually growing in numbers and effectiveness. Our school is well departmentalized and our young people's work is unusually good. There is a spirit of harmony prevailing among our people and on every hand are signs of expectancy for a bright future. Slowly the obstinate resistance to our progress in Mormon territory is giving way and many calls are now coming to render outside service in the community.

While there is plenty to do right here in the city and

community, as we belong to the whole brotherhood, we try to help outside the corporate limits of the town. The other day we made a trip to help a pastorless church. It was a distance of seventy-four miles, the last fifteen of which was in the midst of a terrific blizzard which only this country knows how to produce. Yet that did not deter us as we have been storm-bound many times, and often Mrs. Stout has had to stay in the car while I got out and walked the intervening distance. If cars and horses are unable to go, my two good legs have always been able somehow to get me through. Last week we made three trips, one 135 miles for two evenings, and both of the others over fifty miles each. The other day we went eighty-five miles to conduct a funeral, and—well, what would you do in a parish of this size? This strip of country is larger in geographical extent than the entire area of Ohio, Indiana, Kentucky, Illinois, Iowa and Missouri, yet is without a single full-time self-supporting Church of Christ. Aside from the Mormons, we have probably as many former members or families as any other Protestant body. On the old Oregon Trail west of Pocatello, it is 125 miles to the nearest full-time church at Twin Falls, Idaho. The first such church to the north is at Bozeman, Montana, 350 miles; east to Casper, Wyoming, 400 miles; southeast to Grand Junction, Colorado, 575 miles; south to Phoenix, Arizona, over a thousand miles; and southwest to California about 800 miles. And this is all "as the crow flies," and even he would have to take his knapsack and bed with him, as that is what your missionary does when he starts out. In fact, the distances are often many times that of the air line due to mountains, desert spots and unbridged rivers.

We believe this great country was made by God for men to enjoy. A wonderful climate and a matchless beauty in lofty mountains, wide plains, great fields and fruitful orchards, are augmented by an output of wheat, potatoes, sheep, cattle and other produce, all of which testify to a great future in the way of material development. As already the great irrigation projects are watering field, orchard, meadow and pasture, so the missionaries of the cross must provide the living water for this great region.



The 70 Per Cent Calls for 100 Per Cent Leadership

Training a Ministry for Rural Work

By R. B. MONTGOMERY

AFTER years of comparative neglect the country church is again receiving recognition as an institution of primary importance for the religious life of the American people. This emphasis in thought comes just at the time when it seems that the flood tide of population cityward has reached the high-water mark and the ebb tide has begun.

It is a natural interest, however, for religion seems to be native to the country. There are many factors inherent in the conditions of country life which help to keep religious faith alive. People live socially very close to each other so that their lives are open books to all about them. Their constant contact with the yielding soil, observing at close range life processes in all their multifarious forms and variegated colors, gives poise in the presence of mystery, and insight beyond the limits of knowledge.

The shift of population from country to city during the last three decades has been one of the phenomenal features of American life. This shift of population has been paralleled by shift of church membership. City churches have been built beside the factories, the banks, the offices, the homes and the schools. The religious census of 1926 finds 27.7 per cent of all churches in cities. These churches have an average membership of 546 and together constitute 65 per cent of the church membership in America. The other side of the story is found in the fact that 72.3 per cent of all churches are in rural territory, localities of less than 2,500 population. These rural churches have an average membership of 115 and together represent 35 per cent of the total church membership in America.

A study of the 1930 *Year Book of Disciples of Christ* reveals the interesting but deplorable fact that 27 per cent of the churches are without resident pastoral care. Less than 7 per cent of these churches are urban and the remaining 20 per cent, or more, are rural. Most of these churches have a small membership of good people maintaining a moderate standard of living. This situation of pastorless churches exists in the face of the fact that the Disciples of Christ have a large surplus of preachers. If all these pastorless churches were carefully grouped and given pastors out of the present ministerial forces of Disciples of Christ there would still be a surplus of preachers.

This fact suggests a serious situation. Churches are needing and wanting pastors, and preachers are seeking churches, but relatively few successful and happy matings are made. The matter of maladjustment between churches and preachers is urgently demanding some solution. In part it results from administrative problems in a religious democracy which has not arrived at the cooperative stage of its development. There is a great deal of individualism among churches and preachers of the brotherhood. This expresses itself in an unwillingness on the part of small churches to group themselves for the purpose of employing the full-time services of a preacher. Many preachers are determined to go their own way, tasting pulpits here and there, serving the more lucrative churches in widely separated sections, often blocking the possibility of cooperation among neighboring churches. A false pride also creeps in to mar what might be otherwise a happy combination of circumstances. Churches become dissatisfied with the preachers which they, or the group of which they are a part, are financially able to engage, and discontinue services. Preachers also feel the country churches do not offer them a field for service commensurate with their abilities. This may be said to be true in many cases, but for many preachers a willingness to adapt and apply themselves to the needs of the country would reveal the opportunity for service. The preachers should not be held entirely to blame for their aspiration to city pastorates since it has been the general assumption of church leaders that the city church rightly becomes the goal and reward of a minister's labors.

ANOTHER responsible and potent factor in the development of this situation in the brotherhood is the economic status of the small country church. Its limited numbers and the moderate circumstances of its members make it difficult to carry forward a constructive program under the leadership of a full- or part-time preacher without subsidy from some missionary agency. The city churches have been too busily engaged in building programs of their own to meet the demands of city life, or in planting missions in the growing city, to give much consideration to conditions

in the rural sections. The time has come when more funds must be placed at the disposal of the missionary agency by the city churches for use in rural territories.

The most serious of all causes for this situation is the loss of capable leadership by the country church. The city has drawn heavily at this point and this loss has been the most devastating influence in the relative decline of rural religious life. The restoration of the country church depends upon the restoration of its leadership. All the other influences which militate against it will be largely overcome under the leadership of a wise, capable and industrious preacher and pastor fitted by nature and training for his work.

The first step in the process of restoring this leadership is the restoration of the social prestige of the country church. The country church must cease to be looked upon as a place to gain experience and as a stepping-stone to the city pastorate. It is poor educational principle to think of the country church as a clinic for training city preachers. The best clinic for training a city preacher is a city church. The country church has too long been thought of as subordinate to the city church. Just so long as this prevalent attitude persists the country church will continue to be the tramping ground of transient preachers who are aspiring to city pastorates.

The qualifications of the ideal preacher are the same regardless of his field. He must be a man of personality, education and devotion. He will function as a religious educator, a priest in worship and a social engineer. He must possess ability as a leader in religion on educational, organizational, administrative and social levels. He must act as a leader with vision and insight, secure exact knowledge on contemporary conditions in his community and in the world, develop a well-informed public opinion, outline definite plans

of social procedure and motivate concerted action toward a better order of life.

The education of the country preacher should be essentially the same in its broad outlines as that of the city preacher. He should be selected for work in the country by his special fitness and desire to serve in rural fields. He should have the rural point of view with some country-life experience to give an adequate apperceptive background for his effective training and efficient service. He need not become an expert in technical agriculture but he should know enough about farmers' problems and the special agencies set up by society for the solution of these problems to be able to orient the work of the country church intelligently to the spiritual and cultural needs of its constituency.

Thirty-five leaders of national prominence in the religious and agricultural development of America are in essential agreement that the country preacher should have some training of a specific nature.

A number of summer and short-term schools have been organized during the last five years devoting particular attention to giving the country preacher a better preparation for his work. Last year there were at least twelve interdenominational schools conducted over the country either at theological schools or at agricultural colleges definitely for country preachers and religious workers. These schools brought together the best available teachers on subjects pertinent to the duties of the country preacher. There were approximately 1,000 preachers in attendance at these schools. The largest and most effective school was conducted by the Vanderbilt School of Religion. It is a safe prophecy that these schools will grow year by year and that others of a similar nature will be established. They will afford the preachers in the rural sections a real opportunity to keep abreast of significant trends in religious life.



Institute for Rural Ministers conducted by the Vanderbilt School of Religion, Nashville, Tennessee. The fourth such Institute is being held this April, bringing to the group authorities on all phases of rural affairs who also serve a like school of colored rural ministers held at Fisk University in the same city simultaneously. A six-week short course for rural ministers is given also in the School of Religion each winter. Attendance upon both schools is representative of all denominations and from every state in the south as well as a number north of the Ohio River

The Allied Expedition to the American Front

By GRANT K. LEWIS

RECENTLY the home missions department of the United Christian Missionary Society was asked to make an appropriation to a church in a small town in a western state. A survey revealed that there are seven Protestant bodies holding services in this little town of 1300 population in an arid and sparsely settled part of the state. Three of these, the Methodist, Baptist and Presbyterian churches, had small buildings. Also each of these churches was kept alive by "home mission grants." It seems that about five years ago a Sunday school had been organized of about fifteen people under the leadership of a minister of Disciples of Christ who lived on a dry land claim near at hand. He died and the work was discontinued. This group owned a small building erected for a parsonage with partitions left out. The town was at a standstill since an oil boom died out.

Would you vote to spend any missionary money in such a field? To ask that question is to answer it. Your reason for voting an emphatic "NO" is two-fold. First, the community is already overchurched, and, second, our missionary funds are entirely exhausted in answering appeals for help where there is real need and fine opportunity to develop self-supporting churches.

In our day of growing toleration, cooperation and unity, no missionary board can justify itself in wasting money on narrow, competitive, sectarian projects. We thank God that after these long years, the church stands convicted of the sin of sectarianism, and in a repentant mood is trying to grow out of its divided denominationalism "unto the unity of the faith and the knowledge of the Son of God."

The saddest sight that greets one's eyes as he rides across the states of the American union is to note in the villages and towns the countless numbers of small church houses, weather-beaten, paintless, dilapidated, yards infested by rank weeds, windowpanes broken, silent belfries occupied by bats. These buildings are in marked contrast with the high school, the courthouse, the public library and the picture show house. If religion itself shows a tendency to become decadent, it is because our nineteenth century denominational expression of it persists into this twentieth century of Christian grace and toleration. Not for long will the constituency of any mission board stand for the maintenance of small competitive churches, especially in rural America.

The necessity of finding a way out of this competitive system has been recognized by all the large



home mission boards. Greater cooperation and unity are constantly recurring themes in all annual meetings of the Home Missions Council in which twenty-eight major boards have membership. This compelling motive finally found corporate expression in the North American Home Missions Congress held last December in Washington, D. C. This epochal meeting was attended by 800 delegated representatives from thirty denominations in the United States and Canada. It was the first meeting of the kind and was without question the most significant and creative conference on Home Missions ever held.

The high ideal of this Home Missions Congress was expressed in the following language by its president: "By whatever name we are called we love and follow the same Lord and equally desire to establish his kingdom on the earth. May our Lord hasten the day when we shall have so mastered our denominational emotions, that our glorious Protestant inheritances and convictions may become synchronized, that we may learn to labor together with the same zeal, devotion, consecration that marked the heroic service of the earlier missionaries in whose train we humbly but gladly follow."

This Congress declared it was time to carry our resolving forward into active service and to take steps to actually discontinue all un-Christian rivalry and competition. To this end it established standards of service, approved principles of comity and outlined procedure for remedying these "maladjustments" of Protestantism.

It is noteworthy that the position of the Disciples of Christ was originally urged as the cure for a divided Christendom. It was on the frontier fields of America, one hundred years ago, and from within the denominational forces of that generation, that Thomas and Alexander Campbell, Walter Scott, Barton W. Stone and others hurled their invectives against the sin of sectarianism and began their pleadings for Christian toleration and unity based upon the simple faith and order taught and exemplified in apostolic times and described in the New Testament writings.

This was called the Restoration Movement and has developed into a body of believers, the fifth in size among Protestant groups and influential far beyond its numbers. Naturally it has great sympathy with the present trend toward coordination and cooperation, which has grown out of the same soil and is conditioned by the same un-Christian denominational rivalry.

Obviously such terms as competition, cooperation, overchurching, adequate occupancy mean very different things to different groups. Hence the necessity of a definition which might be set up as a norm for groups desiring to remedy these untoward conditions. The Home Mission Councils and several constituent boards have adopted the following:

A field shall be regarded as adequately occupied when for each 1,000 population, homogeneous as to language and color and reasonably accessible from a given point, there is present one church meeting at least the following minimum standard of service and equipment: A resident pastor devoting full time to the work; public worship every Lord's Day; Sunday school meetings regularly; edifice reasonably adequate to the needs of the community for worship, religious training and service, provided that where a church has or is supposed to have the exclusive occupancy of a field, it will receive in Christian fellowship all varieties of evangelical Christians without subjecting them to doctrinal or other tests which do not accord with the standards of their respective faiths.

Conversely a condition of overchurching and competition shall be held to exist where the number of churches in the community exceeds the above ratio, if at least one church per 1,000 people maintains this minimum standard of service and equipment.

In many states, surveys by counties or townships have been made. These surveys discover many both overchurched and underchurched communities. These communities are called together, in conference with the home mission agencies involved; all the facts and factors are presented, relief measures are agreed to and the remedy is applied.

Various methods of relief are coming into vogue. Sometimes a mission board withdraws from a com-

petitive situation. More often an exchange of fields is arranged. Again two or more boards may cooperate in forming "larger parishes." Another method is to allocate the responsibility to a single organization. Frequently all supporting agencies withdraw and the community proceeds to organize its religious forces into some type of a united church. The purpose of comity, it should be noted, is not so much negative, to reduce the number of churches, as positive, to strengthen and extend our ministry.

Informed observation indicates that this movement is rapidly gathering momentum and is destined to make great changes in the religious map of America. This situation and its impending results vitally affect the Disciples of Christ. More than 70 per cent of our churches are rural and more than 36 per cent of our membership is in rural churches.

Of our rural churches, 1357 have no regular preaching, and as many more have quarter-time preaching. Rural churches do not have the life, influence and power of former days. Unless something is done to provide them with leadership and a program, they will become a waning factor in our brotherhood life. Indeed, the movement that is now getting under headway to unify and coordinate the small denominational churches in any given area is bound to absorb the more aggressive and influential of such churches, and there is grave danger that those which maintain an attitude of exclusiveness will become stranded on the beach like so much wreckage.

In this movement for cooperation and unity Disciples of Christ should be leaders and not laggards in an enterprise so fraught with beneficent results to the Kingdom of God. Our century-long advocacy of Christian unity, our inheritance of toleration and cooperation, our emphasis upon the universal elements of Christianity and the necessity to save our work already established, press upon us with paramount urgency, to join our allies and advance with banners unfurled against a common foe.

General Pershing refused with almost stubborn determination to approve the plan of the General Council of War to absorb the American forces into the armies of the allies in the World War. He knew that the American soldier would fight better in his own uniform and under his own flag. But he insisted on a unified army, under a unified command, conducting a unified campaign.

So we plead and pray for a united undenominational New Testament Church, but it has not yet obtained. And until it does, we can work better under our own banners and with our accustomed armaments. In the meantime, wisdom and safety lie in coordinating our forces with our Christian allies, as "like a mighty army" we move forward to the conquest of America and the world for Christ.

A Woman Preacher in a Village Pulpit

By ADA L. FORSTER



"Edna Fellows . . . doing the thing she has longed to do"

IT WAS scarcely ten years ago that Edna Fellows walked into the office of the state secretary of Minnesota and laid her time and talents at the service of the churches of the state, her home state. She had had a taste of religious work as a pastor's assistant in a North Carolina church and now she was eager to plunge into it with her whole being.

She wanted to preach. Nothing short of that would satisfy her. The state office was a little dubious at first. Women preachers were scarce and their success in the pulpit still undetermined. So until an opportunity to prove her worth presented itself, Edna Fellows satisfied herself in the schoolroom, teaching and, no doubt, doing not a little of preaching. She took an active interest in state Christian Endeavor work but, as she has said many times since, she was never completely happy until she entered the ministry as a recognized member of that profession.

The time came when the little church at Willow Creek wanted a part-time minister. This church is one of the historic landmarks of Minnesota. By this time the state secretary was convinced that Miss Fellows could hold a pulpit but the fact had yet to be proved to the "brethren." Hard by the church was a little schoolhouse needing a teacher. The situation was ideal, great in its possibilities. Miss Fellows readily agreed to take over both school and church,

and a busy life began. Hard work it was, every minute filled to capacity.

It was during that year of teaching and preaching that Edna Fellows became known to the neighboring church in Garden City. That church could keep a minister for full time and, when they needed one, they turned at once to this "schoolmarm minister." For some time, one of the elders, referring to the new minister, would say, "Our new schoolmarm." For natural scenic beauty and genuine country-town folk, this little village excelled. High wooded bluffs surround the settlement and a peaceful river winds through it, while over all a quiet, pastoral atmosphere prevails. Only two churches are there. In this truly American community this woman, strong of countenance and decided in purpose, has found herself, supremely happy in doing the thing she has longed to do.

Today, after more than seven years of work in the pulpit, Miss Fellows is said by her state co-workers to have the best organized and the most beautiful country church in Minnesota. The property has doubled in value, for the "schoolmarm preacher" felt the need of educational equipment and led her people in providing it. She reads, she absorbs, she keeps abreast of every new movement in the religious world, yea, she prophesies. The whole countryside loves her, trusts her. Young and old seek her advice. Her home, beautiful and restful, is always open. She gives all of herself, year in and year out. She is Jesus Christ's woman.



"The best organized country church in Minnesota"—presided over by a woman preacher

Here Are Examples of Definite



Japanese Sunday school at Crowley, Colorado, from which radiates a definite influence into the lives of Japanese in that rural section of the state



Here are samples of the younger generation of Mexicans being served in rural areas of the southwest. This is a Sunday school class in our San Benito, Texas, Mexican church

Among Rocky Ford Japanese

BY CLARA CROSNO

THIS morning a Japanese woman called me up for a special reason. She said, "Good sleep last night, feel good this morning. Thank you very much." Yesterday afternoon when I visited her she said, "No sleep long time." I told her what helped me—hot water, soda, some exercise and prayer. She said she would try, and lo, it worked.

That is a small example of our work in this community—just helping people in simple ways. There are one hundred Japanese families that we reach here in Colorado. They are mostly farmers, living in four communities, scattered over fifty miles up and down the Arkansas Valley. We have no Japanese preacher and there are no organized Japanese churches. Only a few of the parents are professing Christians. They say they cannot understand. The majority of the children are under teen age and are the hope of the work. We invite them to attend the American churches with the American children just as at public school.

In the Crowley district, our American church is too far away but we have a good Sunday school for the thirty-three children. Every Sunday morning at eight-thirty I start gathering up three loyal teachers, and we start on the twenty-mile trip to Sunday school. We have games, songs, Bible lessons and a worship program for them.

We return to Rocky Ford about one o'clock. At two I start getting three other teachers for a similar Sunday school of about thirty which meets in a school-house five miles south of Rocky Ford. We gather up children as we go—often there are fifteen in the car. Every two weeks on alternating Saturday and Sunday

(Continued on page 20.)

Mexicans in the Rio Grande

BY MAYME GARNER MILLER

THE other day I was driving along the Old Military Road which trails the Rio Grande in Texas. It was a beautiful day and I felt a desire to get close to nature in one of her gay, summertime moods. As I viewed the fields of wild poppy and verbenas, occasionally there appeared upon the landscape a small Mexican hut with thatched roof and dirt floors nestling in a clump of mesquite and bright-colored flowers. I left the paved roads and much-traveled highways and turned down a little lane where the golden huisache on either side formed an arch. The thicket bordered by the huisache was apparently impenetrable, but my companion assured me that hidden trails could be discovered through this underbrush which often led to stills and secret corrals where stolen cattle were concealed.

"Mexicans know these thickets like a rabbit," I was told, "and some of them have their homes back in them." We passed a number of Mexican homes along the road, however, and to my amazement I saw children playing in the yards without a stitch of clothing on! They, too, were close to nature—much closer than I have ever been.

What are we doing to enrich the lives of these Mexicans who live by the thousands in the rural areas of Texas? We have a Mexican church in Robstown, in McAllen and San Benito, but so limited are the funds for carrying on this work that it is impossible to extend its influence beyond the reaches of these towns.

Pablo Gloria of McAllen organized several mission points about twenty miles out of McAllen but was forced to let the work go when his inadequate allow-

(Continued on page 20.)

Service to Definitely Rural Groups



A mountain home near Hazel Green, Kentucky, typical of many served by the Hazel Green Academy



Group of Indians in front of the main building of the Yakima Indian Christian Mission at White Swan, Washington

Building Better Mountain Communities

BY HENRY STOVALL

OUR work in rural mountain sections is making for better mountain communities. This is truth, not fancy, not unrealized ambition. It was the obvious need for bettering these rural areas that led our brotherhood to establish the work we are carrying on today at Hazel Green, in the mountains of Kentucky, and at Livingston, in the highlands of Tennessee. Because I am at work at Hazel Green I see the results there more clearly.

Hundreds of boys and girls have come to Hazel Green Academy from practically every county in central and eastern Kentucky and a number have come from the mountain counties of Tennessee. Some of these students have come from homes built of logs—entirely void of windows—the kind earth for a floor and an open fireplace for a stove. A single aged book or an old newspaper was among the most valuable and cherished possessions and a visiting stranger a curiosity not soon to be forgotten.

They have learned that mother earth will give back beets, tomatoes, carrots, peas, greens and squash just as readily when planted to them as it will beans and beans and beans, and that the friendly assistance of a neighbor will make the task in hand less difficult and less boresome. All this they have learned by observation and the actual experience of doing.

The boys and girls who do not go on to college but return to their homes and communities, carry with them knowledge of how to plan and cook and serve balanced meals, how to sew and make attractive and comfortable clothes economically, how to wait on the

(Continued on page 20.)

Giving Our Hosts a Home

BY DALLAS RICE

THE Indians on the Yakima Reservation in the State of Washington live in rural sections by tradition, assignment and choice. All of the allotments still held by Indian families consist of improved or unimproved farm lands. The city is an interesting place to visit but it is the "white man's city" and the red man does not desire to live there. Even should the desire manifest itself, his economic status would prevent such a move. Christian work among the Yakima Indians, therefore, is distinctly rural in type.

Our only organized work among the American Indians finds itself in such a situation. The Yakima Indian Christian Mission at White Swan, Washington, established less than ten years ago, is a home for Indian boys and girls. These children are trained in the nearby public school and in the mission program for the fourfold development of life—physical, mental, social and spiritual. Thus they may be the leaders in a better tomorrow for their own people. Visitation in the homes of parents and relatives gives added opportunities for helping with their problems.

The economic problem with these people is ever present, as the following case may illustrate. The mother had died leaving five small boys, the oldest of whom was twelve. The father had dearly loved his wife, and tried to drown his sorrow in the only way he knew—moonshine. This landed him in jail and the boys were left to shift for themselves. The government visitor found them with only part of a loaf of bread left. He knew of only one place to take them, so five bright-eyed Indian boys arrived at the Yakima Indian Christian Mission just before the school year started.

(Continued on page 20.)

Better Mountain Communities

(Continued from page 19.)

sick—practicing the fundamentals of hygiene and sanitation, how to build useful tools, farm implements, furniture, etc. These things they can carry back with them besides bigger and more worthy ambitions for living.

To go now into a certain home in the community of Hazel Green one will find a convenient little five-room cottage neatly painted and decorated—the yard fenced and sown with grass, flowers are planted, both indoor and outdoor varieties, and practically every piece of furniture in the house handmade by the son who only a few years ago graduated with honors from Hazel Green Academy and who is now a junior in one of our church colleges, ambitious to become a Christian doctor.

The fond parents of another home will tell you with pride that the entire prosperity and well-being of that family is directly due to the inspiration it received from the oldest son and daughter who received their desire for a better home life while students in Hazel Green Academy.

Giving Our Hosts a Home

(Continued from page 19.)

Now they are learning the blessings of honest toil and the value of money.

The Indian is beginning to realize that medical attention or skilled surgery must replace the homemade root medicine, the weird chant of the medicine man, and even the prayers of his native church healer. One of the brightest eight-year-old girls at the mission became drowsy and listless and was failing in school. While in the hospital for observation the disease was found to be such that would require frequent treatments over an extended period of time. Much to the surprise of all, the parents willingly consented to the doctor's program, when informed of the necessity of such a treatment if the girl was to be well and strong again. Thus a gradual impact is made through Christian influence in ministering to the physical needs and alleviating the suffering brought on by ignorance and poor living conditions.

The better tomorrow calls for the spreading of the gospel of Christ and the acceptance of his way of life among these "first Americans." The eager questions of the young people bring hope. During this year the boys and girls at the mission have been studying the life of Christ. Before the series was half over two of the older girls began to ask the Bible question, "What must I do to be saved?" After some very definite training they were baptized. Out from the chapel room will go influences for good to touch other lives. The Indian is naturally very religious but needs an enlarged conception of God as Father and an acceptance of Christ as Savior.

Among the Japanese

(Continued from page 18.)

afternoons, Christian Endeavor societies meet at La Junta Church with fine interest.

During the week, I visit in the homes. It is quite a puzzle to arrange a visiting schedule to fit into the one hundred widely scattered homes. In the two outlying districts I visit every other week and every week in the two nearest, so they know when I will come.

About twenty-five women are endeavoring to learn English. Also there is special work among the pre-school age children. I start them reading at five years. Many lose their first year in school because of the language handicap and timidity. Of course, after they are in school, they speak English as we do, and then the parents have difficulty in understanding them, which is the reason for the Japanese language schools in the summer.

Such is the joyous opportunity and the challenging responsibility of working with these fine parents and their three hundred and fifty children. It is truly a great joy to me.

While visiting and teaching and being generally useful, I distribute tracts and books written by Japanese Christians (selected by our workers in Japan) and also the Gospels in Japanese. These books are usually read eagerly. This is the best substitute for a Japanese preacher for the adults that I know about.

Mexicans in the Rio Grande

(Continued from page 18.)

ance of \$7.50 a month for gasoline was cut off two months ago. At two of these points the Methodist Church has taken up the work, but in most cases it has simply died for lack of leadership. At the present time Mr. Gloria, in addition to looking after the work of his local church and city, holds weekly services at the little town of Pharr, and at several ranch homes. Just last week he had two confessions at one of these home-gatherings.

The church at San Benito is doing a fine piece of work among the Mexicans in the city, but again its influence is limited because of insufficient funds. Glenn Tussing and his capable wife live on an outlying ranch where regular services are held and English lessons given, but they, too, find it impossible to organize and maintain additional mission points on the present budget.

Our work is prospering among the Mexicans in the cities, but what of the rural Mexican so much in need of practical guidance? Shall we permit him to continue an ignorant, primitive existence this side of the Rio Grande when an extra \$20.00 a month for gasoline at each of the established centers in Texas would bring new life to hundreds? Increased missionary giving is the Christlike answer.

The Church That Community Service Made

By ALVA W. TAYLOR

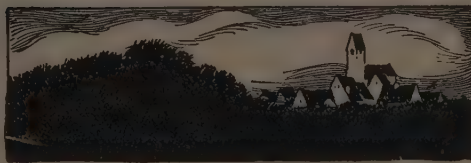
IT IS NOT easy to build a "going" church in the Ozarks. The country is hilly, much of the soil is poor, the population sparse, the people poor, and sectarian traditions strong. Of no situation is it more true that united they succeed, divided they fail, than in rural religious life.

This is the story of how community service made a church down in the Ozarks. I will let the pastor, Fred Wangelin, one of my students in the Rural Ministers Short Course at Vanderbilt University, tell the story. His field is Grandin Parish in Carter County, Missouri. It is unnecessary to say that Mr. Wangelin is not just an average, ordinary man. He went to this field as a home missionary six years ago and here is the story of his work as he gave it to me.

"Soon after our arrival we found that there was a serious prejudice against leadership from other sections of the country and that the most immediate need of the people was one of securing daily bread. We recognized that if the people were ever going to be able to assist in the maintenance of a church program and if we were going to overcome the prejudices against us, we had to include an agricultural program with our work. Not until then did we realize that the experience which had been ours in the years gone by had equipped us for the situation in which we found ourselves.

"Our first project was a poultry program. We went from community to community and found the individual homes where the family was willing to have a poultry meeting held at the home. Then a whole week was set aside for holding these meetings—one in the forenoon, one in the afternoon and sometimes one at night. A poultry specialist of the Frisco Railroad was secured and together we went from community to community sowing the gospel of profitable poultry raising. Such poultry campaigns have been held in the spring and fall since.

"The next undertaking was the securing of a district farm agent. It was no easy task to get members of the various courts converted to the idea of the worth whileness of providing the money for the maintenance of the office for the farm agent. At first three counties cooperated together and now we have a two-county arrangement. Even now the pastor and two other men are providing \$100 of the \$400 as Carter County's share in having the services



of a district farm agent.

"A five-acre field was leased from the Missouri Lumber and Mining Company for demonstration purposes. To this, seven acres more were added later. In this field we have demon-

onstrated that clover can be grown here just as successfully as in the more favored sections of the country by the application of limestone and commercial fertilizer. We are also demonstrating the value of sowing a clover crop and turning it under a few weeks before corn-planting time. Successful raising of Korean Lespedeza has also been shown in this field. It is the only clover known that will grow on sour land and store the soil with nitrogen.

"We are demonstrating also the value of an all-season pasture and the result of adding limestone and commercial fertilizers to pasture. In normal years there are from six to eight weeks when there is very little pasturage because of the grass dying for the want of rain. As severe as the drought was last year we had a fine stand of pasture when no one else had any. In the spring of 1926 we put on a soy bean campaign which resulted in sowing more than 300 bushels of soy beans that year. The soy-bean idea has been sold to the farmers. To bring out a better grade of hog production, we are raising pure bred pigs and giving the females to farmers who agree to do pure-bred breeding.

"During the whole growing season we take men in groups and as individuals to that field. Every fall we have a field day when the story of the work in the field and of the crops is related. Men come for miles for that day. Every spring we hold farm outlook meetings at schoolhouses in order to keep the farmers informed where we are in the price cycle of hogs, sheep, beef and dairy cattle; also, inform them what crops are likely to be the most profitable for the year. We keep reminding the farmer that it is always best to start in any kind of live-stock raising when prices are the most discouraging in order to have stock to sell when prices are on the upgrade. We know that beef prices will be low until 1936 and that sheep will be low in price for two more years; also, that hogs are likely to be low a year or eighteen months from now. We urge farmers to sell when the high point in the cycle is reached.

"After rendering this practical help, we turned to the religious needs of the community. The latter

part of 1927 we conducted a revival at our farthest field of activity, Rubottom, thirty miles from Grandin. It resulted in the conversion of many people and the organization of a church. Then we held a revival meeting at Cross Roads, three miles from Grandin, which resulted in the settling of a bitter feud and the formation of a church of forty-seven members. The revival swept into the village. It ended with the church of Cross Roads making itself the organized group for the village and forty-one additional members were received into it.

"There were two other churches in the village but they had no country program for the rural people. At the time of the revival an effort was made on the part of the leading members of those churches to persuade some of the families of the country to unite with their churches but not a single individual did so. Now the leaders of the various churches have gotten together and a program of preaching services has been worked out so that no two churches have preaching on the same Sunday. The prayer meeting has been made a union service and each church takes its turn in leading the weekly meeting. The Sunday schools also join their forces. The churches have now agreed instead of each church having a revival meeting each year, that a union service will be held each year and each church takes its turn in having the services. Last Christmas the three Sunday schools of the village and the one at Cross Roads united in giving a Christmas program. The three churches held also a watch night service at the close of the year.

Rural Life Sunday

WHETHER first conceived the idea of the observance of Rural Life Sunday in our churches had an inspiration for which the rest of us should be audibly grateful. The purpose of the day is twofold: To give recognition to the place of the rural church in the life of the nation, and to offer special prayers to God for his blessing on the fruit of the soil. Both acts are sorely needed. Too often we forget from whence has come our help.

This year Rural Life Sunday falls on May 10, which also happens to be Mother's Day. There is an analogy between the two which is capable of beautiful interpretation.

Enlarge the One-Room Building

FOR rural churches which have a one-room building that is too good to tear down and yet is too small for the needs of the group, there has been prepared a splendid pamphlet containing suggestions which may be of help. It is entitled, "Enlarging the One-Room Building," and was prepared by A. F. Wickes, advisory architect of the United Christian Missionary Society. It contains seven practical sug-

gestions for altering the old building, with floor plans accompanying each proposed renovation. Each suggested plan is simple, workable and inexpensive. For small churches expecting to make alterations in their buildings, this booklet is invaluable. Send to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, for it.

As a Newcomer Sees It

First Impressions of a Recruit

By I. J. CAHILL

THE matter of preeminence seems to me thus far to be of minor importance at the United Society. Emphasis is on function rather than title or rank. Everyone honors the president but no one calls him Your Highness. He is "Brother Corey" and all we are brethren. After that the chief thing about everyone around the office is that he is busy. Everyone is busy. No one is chesty. So may it be always and in increasing measure.

But we do have one dignitary in the society with a title which is highly respected by all the workers. It should be more thoroughly understood and more highly respected by the entire brotherhood.

We are irenic in spirit and in ultimate purpose. The title I am most concerned about is a military title. We preach peace but we have a General among us, worthy of all honor and affection. He is no brigadier general, nor is he general by brevet. He is truly a Major General and a real Christian General all in one. Meet General Fund.

You ought to love him as you love a mother for like a mother he bears burdens, soothes distresses, fills up lacks for all the rest of the family, bears the brunt of every emergency, stabilizes the whole institution.

He is the roast beef and potatoes of the missionary menu. Knickknacks may do good or do harm or may merely afford a moment's thrill, but roast beef and potatoes empower the day's work.

Specials may advance us here or there or yonder. General Fund must be called on to straighten the line and stabilize the gains.

General Fund guards all the resources of the society. He protects the specials, undergirds the institutions in all lands, endures all the overdrafts. It is easy to get in a fever of enthusiasm over a new interest. But when the thrill dies down, a chill is likely to come on, particularly when an overdraft strikes it. Then congestion stops everything and General Fund must come to the rescue or death ensues.

So if you have a bequest to make or a gift to give, let General Fund have it. Pour it in. Pile it up. He will put it to work where it will do the most good. You may know where that is today—possibly. But you certainly do not know where it will be twenty-five years from now. Suppose you had established a fund twenty-five years ago for indigent livery stable workers! Millions have been placed as foolishly.

No, let General Fund have it. The treasurer is his chief lieutenant. The executives watch him daily. The Executive Committee calls him to account every month. A nationally known auditor bores into the deepest secrets of his accounts at the end of the year and the bonding company stands good for honesty and efficiency all the time. So let General Fund have it.

If you have a special project dear to your heart, equip General Fund for all drain it will make upon him. And whatever you do, do not try to take your gold with you when you go. That will be the most disappointing thing you can do. They do not use it over there any more. The streets are already paved.

Yes, I am proud to present our ranking officer, our beloved chief. Meet General Fund.

Country Churches Have Made Our Canadian Cause!

By HUGH B. KILGOUR

FIFTY-TWO out of a total of seventy-five active Canadian Churches of Christ are in rural communities—in the open country or in small villages and towns.

The cause of Disciples of Christ in Canada took root in "the soil." Our religious movement pitched camp in "the country"; and from that base moved in to the cities.

This course of history from beginnings in the country to the establishing of churches in the cities runs through the record from coast-to-coast in Canada.

Where did our cause begin in Prince Edward Island? In New Glasgow, "nestled in the valley," and far from the madding crowd. Where did our cause begin in the Maritime Provinces? Again, the answer cites a spot as remote from populous centers as a fiction writer could desire—River John, Nova Scotia. In Ontario—Mapleton, Eagle, Mosa, Poplar Hill, Everton, all "country places," are typical of the splendid Ontario rural tradition. In Manitoba, Portage la Prairie is the provincial mother church. Although situated in a small city, the membership's strength, from the earliest history of the congregation, was drawn largely from the surrounding country. Saskatchewan boasts of Milestone and Yellow Grass. If any provinces or states can reveal stirring records of loyalty and achievement in their rural churches, we would like to match them with Milestone and Yellow Grass! Alberta's history cites Ardley and Erskine in the north, and Broadway in the south, as our beginning places—both of them country crossroads.

These country churches have made our Canadian cause. In themselves and in their own communities, they have witnessed for Christ and built Christian character. Beyond their own "parish" they have sent their sons and daughters to the cities and these children have become the leaders in our urban centers.

What would "Charlottetown" be today without the strength it derives from "New Glasgow" and "Cross Roads" and "Montague" and "Murray Harbour"? Think of the Halifax Church or our congregations in Saint John. Their very fabric is woven out of rural stuff. "St. Thomas," "London," "Windsor," draw from the Western Ontario rural district. "Hillcrest," "Central" and "Keele St." in Toronto would scarcely have existed had it not been for "Everton," "Mimosas," "Grand Valley," "Hillsburg."

Among all Canada's rural churches—we venture the sweeping claim to include all religious peoples—there

is no "church" more unique in influence than "Broadway" in Alberta. Some twenty years ago the "Montgomerys from Missouri" took up land at Broadway. Joined by the Jenkins' and the Coxes they met for worship in the schoolhouse. They have so met ever since. The money the church at Broadway has given for missions—in Alberta and abroad—would have built them a handsome church edifice several times over. But they have never used the money for such a purpose. Instead, they have invested in Alberta missions and have aided mightily in planting the cause in the cities.

While our Canadian rural churches present a splendid record of past achievement, their present status is, in most places, alarming and critical. Their ranks have been thinned out by "recruits for the city." They have lost contact with the life in their immediate neighborhood. The insidious attitude of city superiority has given many of these churches an inferiority complex. They get the feeling that their sole existence is to rear young people for the cities. The preachers, oftentimes, look upon their rural charge as a stepping-stone to city preferment. The rural work will languish and die if this attitude and feeling persists.

WE NEED a clarion call to the importance and vital necessity of our rural church life. The average person's idea of geography and human habitation is confined to cities and towns along the railroad lines. Even station agents and conductors know little concerning a town or village a few miles in from the steel rails.

The people who live in "back off the railroad" are different from the city and town dwellers along the great highways. The differences they reveal, though, are sterling and fine. These rural people are simpler in their tastes and less given to extravagance in outward show and in shallow mockery of fashion. They deal with elemental things more than the city dwellers. They respond more readily to the elemental virtues of Christian living. They live in communities. Cities are not communities. People who live in communities are constantly faced with the practical questions of how to love God and one's neighbor at the same time. You can live without your neighbor in the city. You cannot do so in a small rural neighborhood.

Our opportunities in rural centers in Canada are unlimited. They challenge the church to possess the land!

Listening In On the World

Comments on Current World Happenings from the Christian Viewpoint

By JAMES A. CRAIN

GANDHI is the absolute master of India. If anyone doubts that let him look upon the picture of that 87-pound wizard of "soul force" squatting on the sands of Karachi in the midst of the 40,000 persons assembled to attend the sessions of the All-India National Conference, which was to determine whether or not his truce with Viceroy Lord Irwin should be ratified by the Nationalists. Not that he did not have opposition. The day he arrived in Karachi the League of Youth and the Red Shirts, two revolutionary groups, followed his automobile and shouted "Down with Gandhi!" and one of them attempted to attack him with the butt of a flagstaff, but was prevented by the intervention of a bystander. The opposition expected to turn the Congress against Gandhi on the ground that he had surrendered to the British, but they had not estimated the sagacity of the little man correctly. Just before discussion of the truce began he announced that should his agreement with Lord Irwin fail of ratification he would retire from political life. Since no other leader approaches him in power and influence this announcement was sufficient to guarantee ratification substantially as presented. Gandhi is the heart and soul of the Indian Nationalist movement. He has furnished the spiritual leadership for the two undertakings which have brought independence appreciably nearer—the non-cooperation movement of two years ago and the civil disobedience campaign of the past year. The loss of Gandhi would mean the loss of the movement, hence it was scarcely necessary for him to make his address on March 30 to secure ratification of his agreement with Lord Irwin.

Not only did the Congress ratify his truce with the Viceroy, but it triumphantly elected Gandhi to head the Congress delegation to the second London conference which will work out the details of a constitution for India. The Congress then passed resolutions which will guide the delegation in presenting Indian demands in London. Under instructions from the Congress they will demand freedom of association and combination; freedom of speech and of the press; freedom of conscience and the free practice of religion; no disability to attach to any person by reason of religion, caste or creed regarding public employment in office of power or honor, and the exercise at any time of any trade or calling; equal rights and obligations of all citizens, with no civic bar on account of sex; equal rights of all citizens to all public roads, public wells and other places of public resort; religious neutrality on the part of the State; a living wage for industrial workers, with limited hours of labor, healthy working conditions, protection against the economic consequences of old age, sickness and unemployment, freedom from serfdom, and protection of women workers, with adequate provisions for leave during maternity periods; prevention of child labor in factories, the right to form labor unions, reduction of land rents and revenues, adult suffrage, free primary education and total prohibition of liquor and narcotic drugs. If Gandhi and his co-laborers should secure these concessions, or any major part of them, it would go a long way toward placing India to the front among civilized nations.

Efforts to "smear" the President continue unabated. The United Press, which combines a flair for progressivism with a bitter hatred for Prohibition, interprets President Hoover's appeal to the nation "to postpone consideration of the demands of sectional and group interests" as widening the rift between himself and the progressives in Congress. While the President is under bitter attacks from the Association Against the Prohibition Amendment as a Dry, he is equally attacked by certain prohibitionists who divide loyalty to the

Dry cause with an extreme economic liberalism, as a "mild" Dry who gives no leadership to the Dry cause.

It becomes more and more evident that an attempt is being made to link up a liberal and progressive economic platform with a reactionary Wet proposal in order to divide the Dry forces and bring confusion to their ranks. Franklin Roosevelt as governor of New York signed the Cuvillier Bill memorializing Congress to call a convention for the repeal of the Eighteenth Amendment. This brands him definitely as a Wet. If Mr. Raskob can nominate the progressive Roosevelt on a reactionary Wet ticket he thinks he can win the Wets in the East and the progressives in the South and West and perhaps put his man in the White House. No doubt a few well-meaning Drys whose loyalty to Prohibition is tempered by liberal economic views will follow the scent, blind to the fact that Mr. Raskob is continually telling the money interests of the East how perfectly safe the country would be in the hands of the party upon which he holds a first mortgage. I repeat, the Drys are due to have their ranks divided by the injection of the utility question, the power question and other progressive proposals. Time and again friends of Prohibition will need to be warned against accepting any sort of scheme that involves weakening the support of Prohibition. Friends of Prohibition who vote for its enemies are not very good friends of Prohibition!

A determined effort is being made to put Dry planks in both party platforms and nominate Dry candidates in both parties. While at this writing this proposal seems doomed to failure, friends of Prohibition everywhere ought to work for its success. Prohibition was a party political question in the last Presidential election for just one reason, namely, Alfred E. Smith wanted it to be such. Drys had labored long and earnestly to secure the inclusion of acceptable planks in both party platforms. But when Mr. Smith repudiated the platform of his party and took a stand with the Wets, he left nothing for the Drys to do but to vote against him. This threw the question into party politics. There it will remain until the Wets permit it to become again a nonpartisan question. This they show no inclination to do. Therefore, the Drys have just two alternatives—either to forsake Prohibition or support whichever party will pledge itself to uphold and enforce it.

A year ago Mr. Henry H. Curran, president of the Association Against the Prohibition Amendment, was telling Congress that three out of every four persons in this country are in rebellion against the Eighteenth Amendment. At a special election held March 31 to select a successor to Senator Greene, deceased, the people of Vermont elected W. R. Austin, a Dry, to the United States Senate, over Stephen M. Driscoll, Wet, by a vote of two to one. Vermont has been safely Republican since the Civil War, and the "rebellion" against the Eighteenth Amendment does not seem to have become serious enough to cause her to change her political allegiance, even to add a Wet vote to the Senate Roll.

Will it be a war or a lawsuit? asks the *Christian Century*, when France and England protest the proposed German-Austrian customs union. Germany declares that the proposal violates no international law and no clause of the Versailles Treaty. Austria declares that the agreement proves her sovereignty rather than compromises it. Briand, who wants a "United States of Europe" within a single customs union, does not relish the idea of the two German-speaking nations beating the rest of Europe to it. Here are the makings of a nice little war, but probably it will not develop to that point. European nations are already crushed under a load of debt and wars are expensive vacations from sanity. The World Court can handle the matter with less trouble and with infinitely less expense. Therefore, in all probability Europe will accept Germany's suggestion to bring the matter before the League or the World Court. And it is just such situations that strengthen confidence in the Court and the League and tie them more securely into the international situation.

Conference Days Are Here Again!

1931 Young People's Summer Conference Date Schedule

June 1-7	Panhandle (Oklahoma) Optima, Oklahoma Southwest (Negro) Hawkins, Texas	June 22-28	Hiram Young People's Hiram, Ohio Mid-West (Negro) Kansas City, Kansas	July 15-21	Arkansas Petit Jean, Arkansas
June 8-14	Alabama Elmore, Alabama Magnolia (Negro) Edwards, Mississippi North Carolina Flat Rock, North Carolina Sandia Albuquerque, New Mexico South Idaho Nampa, Idaho Sunflower Older Young People Topeka, Kansas Texas Christian University Forth Worth, Texas		No-We-Mo Cameron, Missouri Tennessee Ovoca, Tennessee West Kentucky Kuttawa Springs, Kentucky,	July 20-26	Crystal Beach Young People Frankfort, Michigan Egyptian Marion, Illinois Ozark Hollister, Missouri New England Lake Winnepesaukee, N. H.
June 15-21	Central Western Columbia, Missouri Ceta Canyon (Texas) Amarillo, Texas Eureka Older Young People Eureka, Illinois Florida Daytona Beach, Florida Northwestern Spokane, Washington Sunflower High School Emporia, Kansas Tipi-Wakan Spring Park, Minnesota	June 29- July 5	Bethany Young People Bethany, West Virginia Hiram Preparatory Hiram, Ohio Mississippi Jackson, Mississippi	July 27- August 2	California, North Lake Sequoia, California East Kentucky Hazel Green, Kentucky Sunflower Southwestern Camp Carlisle, Kansas Phillips Older Young People Enid, Oklahoma
June 22-28	California, South Idyllwild Pines, California Center Point Center Point, Texas Chesapeake Area Lynchburg, Virginia Eureka High School Eureka, Illinois	July 6-12	Bethany Preparatory Bethany, West Virginia Central (Negro) Lincoln Ridge, Kentucky Georgia Emory Junior College Oxford, Georgia Kentucky Older Young People Crestwood, Kentucky Lakeside Lakeside, Ohio Oregon Turner, Oregon Southeast Okla., Chapman Camp, Dougherty, Oklahoma	August 10-16	Culver-Stockton Canton, Missouri Indiana High School Bethany Park, Indiana Eastern Keuka Park, New York Phillips Preparatory Enid, Oklahoma Rocky Mountain Loveland, Colorado
		July 13-19	Cotner Lincoln, Nebraska Crystal Beach Preparatory Frankfort, Michigan Kentucky, Preparatory Crestwood, Kentucky	August 17-23	Indiana Young People Bethany Park, Indiana Iowa Des Moines, Iowa
				August 24-30	West Washington Seabeck, Washington Wilmington Wilmington, Ohio

In addition, five conferences will be held in Canada, one in China and one in Porto Rico.

T. T. Swearingen, Conference Director, Says:

"At Least One Conference Student from Every Church! Young People's Conferences are entering their twelfth year. Eleven years of phenomenal growth and achievement is their record. About 1,200 churches gave 4,519 students the benefit of this week of fellowship and guidance in the summer of 1930.

"The question as to the worthwhileness of this program has been answered by hundreds of pastors, local churches, local church leaders and thousands of young people. This twelfth year will add to the great contribution which a decade of Young People's Conferences have made to our churches.

"Fifty-six Conferences will be held in the United States this year, five in Canada, one in China and one in Porto Rico. These are maintained as a part of the religious education program of the United Christian Missionary Society through contributions made by our young people themselves. The young people of our churches who attend these conferences make this program possible.

"Some additions have been made to our Conference curriculum this year. Several new courses have been added which will materially increase the effectiveness of this work. One new course is being offered for high school young people under the title 'The Meaning of Church Membership,' based upon B.

H. Bruner's book by this same title. This course is expected to guide young people into a better appreciation and understanding of the church, the Bible, the ordinances of the church and their own place in its program.

"Two new studies on our missionary task have been added for third- and fourth-year students. Both of these courses will be Standard Leadership Training units. One is 'Meeting the Challenge of the Homeland,' based on the text by Robert N. McLean, *God and the Census*. The other course is on World Missions. The text for this course is *The Rural Billion*, by Charles McConnell."

And Yet the Task Is One

By DR. G. E. MILLER



A sewing class in one of our girls' schools in India

"HURRY, Mother, hurry, and grind the *ata* for the *chapatis*," cries little Ratni to her mother. "Don't you know this is the day the Miss-sahib and the Bible women will come? Hurry! Hurry!"

Ratni's mother smiles at her little daughter's excitement, but she does not hurry. Her bracelets rattle as she and her mother-in-law whirl the little stone mill. It is early morning, and a white quilt of mist lies spread over the pond, and touches edges with the gray blanket of smoke from the morning fires. The fragrant odor of cooking *chapatis* is in the air, and now and again a more pungent smell attests that some careless housewife or maid has let a *chapati* burn.

The morning meal is over; the cattle and goats are being driven to pasture when a distant honk! honk! is heard down the road.

"She comes, the Miss-sahib comes!" shouts Ratni, and other children rush out and take up the cry—"She comes! She comes!"

The Miss-sahib and the Bible women are a source of weekly diversion and excitement, and sometimes of picture cards as well; and always, if one is strong enough and quick enough to push the other children away, one is sure to get two or three discarded phonograph needles.

Nearer comes the motor; more excited become the children, until there is a grand finale of dust, honks, squeaking brakes and squealing children, to say nothing of the squawking hen that saves its life by

a feather. Salutations are exchanged; children are tickled under the chin and poked in the ribs; mothers smile and little girls giggle. The day is well begun.

The portable Victrola is set up and several records played. Ratni, in spite of the football tactics of the boys, manages to make an end run and get a discarded needle. Pictures are shown, preaching done; then begins an hour or so of teaching and preaching in friendly homes.

The work is done; the motor is re-loaded, and is about ready to start to pull away when Ratni's mother brings her little two-year-old son to the Miss-sahib for an eye inspection. Just one brief look is enough.

"These eyes are terrible," says the Miss-sahib. "What have you been doing for them?"

"Oh, this and that," is the reply. "Whatever people have said, that have I done!"

"Well, you have done enough of this and that! My advice is for you to take this child in to the hospital, and do it at once; and go prepared to stay several days."

Ratni's mother, thoroughly alarmed, promises to do so.

Farewell salaams are given, there is a honk! honk! and the motor is off and away; and the children shout and run after the cloud of dust until even young legs have to give up the chase.

When Ratni's father returns from his work in the fields his wife has a long

talk with him, and tells him what the Miss-sahib has said about the little brother's eyes. The result is that before five o'clock the next morning they are on their way to the Mission Hospital. But they are not riding in a motor. True, motors are becoming more and more plentiful in India, but the day probably will never come when the humble Indian villager will be able to own one.

So Ratni and her family are on their way in the carriage of her father's and her father's father's, the oxcart. It has no purring motor, but then creaking wheels make more music, and the split bamboo canopy keeps off the sun as well as would a leather hood, so all are happy.

When they arrive the hospital work is well under way and the doctor and his staff are busy. When little brother's turn comes he is brought in for examination and the doctor verifies the words of the Miss-sahib, and tells them that it will require at least a week of careful treatments, morning and evening. So the father makes the necessary arrangements for his family, and returns that evening for he cannot leave his live stock and fields. Cows must be milked, and goats, too; and crops carefully watched. Balwant, ten years old, returns with his father, for he can help herd the goats and do other chores.

Great days indeed begin for Ratni. She gets to see the (to her) big town and its bazaars, she has a treat or two of good sweets better than can be had in her little village. And one day the Miss-sahib makes her supremely happy by motoring her down to the bazaar and getting some glass bangles for her arms. Her greatest delight, however, is to visit the girls' school which is not very far from the hospital. She goes over several times a day, and develops a thirst for knowledge, or rather let us call it a desire to go to school. Knowledge is an immaterial thing, but surely it is a great delight to find so many girls in one place with nothing to do but form letters from seeds and draw pictures, or at least lines, with bright colored crayons!

Whatever desire may draw a little girl to the schoolroom, the Miss-sahib in charge is quick to see it, as she is also quick to see that Ratni is a bright little girl, and she starts in on a campaign to convert the mother to the idea that her girl must go to school. The doctor also adds his words, the result of which aggressive campaign we shall see as we go on with the story.

Little brother's eyes clear up, but it takes ten days instead of a week; but Ratni is glad it has taken that many days; for it is the very day for the Miss-sahib to visit her village again, and, oh, joy of joys, somehow or other she makes room in her motor for Ratni, and her mother and little brother!

About the time the events narrated in this story are taking place, the Mission is developing a new kind of school called the Teacher-Preacher School, a simple institution for children in those areas where education is not available. Its aim is both to teach and have an evangelistic influence.

And so it is, that now we find Ratni in such a school which is just being started in her village. Peep into this little mud room and see her. The room is simple but it is neat and clean. There are pictures and mottoes on the wall. Ratni and some other little girls and boys are making letters with tamarind seeds. And I think, if you look closely, that you will see bits of colored crayons here and there. There is not a brighter or happier face there than little Ratni's.

The school is in charge of an evangelist and his wife. From an educational standpoint, they are not the best the Mission has but they are kindly and earnest, have the knack of handling children and mixing with parents, and have already made a secure place for themselves in the life of the village. They have a few simple medicines for simple ailments, and no doubt one of these simple medicines has saved little brother from having another bad "go" of eyes.

Ratni feels that she has about reached the heights of learning and importance. She doubts if Balwant is anything like as high up in the scale as she is, even though he has been attending a government primary school in a village three miles away; and one day the evangelist's wife hears her say to Balwant:

"You ought to have a school like ours."

And now Balwant has finished primary school, and his parents are thinking of stopping his school work altogether, though they are only halfway decided in their minds as to what to do. Seeing this indecision, and realizing that Balwant has a keen mind and great possibilities, the Miss-sahib urges them to send him to the Mission Boarding School. This school is for Christian boys only, but the manager will make an exception now and then, and the Miss-sahib feels that here is a very worthy exception.

Events prove her to be right. The manager already knows the lad, and, on talking further with him and the parents, it is decided that he shall attend the school as day scholar, i.e., he will live in town with a relative, and come to school every day. This is just what Balwant wants to do. He has seen the school on two or three different occasions, watched a football game between the Boarding Boys and the High School Boys, and once saw the Scouts going through some drills; so he heartily votes in favor of the scheme proposed for him.

Arrangements are made; and he and his father come into town. They take turns riding on a country pony, for the rainy season has begun, and the road to their village is almost impassable. A coolie is carrying Balwant's small box of clothes and his roll of bedding.

Balwant takes to the school life as



A Boy Scout happy over his first house-building project

though born to it. He enjoys the play and the games, school and workshop; but the things that interest him most are the farm and the garden work. He is a farmer's lad, and here is something about which he knows quite a little already. At first he thinks things on the farm are being done queerly, but he soon sees that the methods bring results. He is determined to take up agriculture some day, and go back to his own village to show his father and neighbors how it ought to be done. But this story has nothing to do with Balwant's later life, and it is nearly told.

Balwant is already established in Scout work when he starts to the Boarding School. Scouting is well established in

the schools in India, and even villagers know about it. At *melas* and other events where crowds have to be managed, Boy Scouts give good aid. At a recent big *mela* in Allahabad, the Hindu Boy Scouts aided the police in maintaining order among the thousands of pilgrims. One day they quelled some fighting *sadhus*, using their scout staffs in doing so. Had the police done this, there would have been a great hue and cry; but no protest was raised when the Scouts did it.

A Scout Camp is a most interesting place to visit. One may see the ingenuity displayed by the various boys and by the different patrols. In this camp there are beds, tables, chairs, etc., all made from scout staffs and ropes, or from branches of trees. One Scoutmaster has set up a tripod of three staffs, with a flat stone where the staffs cross. On this stone an alarm clock ticks merrily away. Another has made his clock tower of an antler-like branch stuck in the ground like a post. There is a monkey-bridge made of staffs and ropes, and the boys have a great time crossing it, for one has to be somewhat of a monkey to negotiate it.

The last night of the camp has come, and is closing with a big Camp Fire. Several visitors have come out from town. Songs are being sung, stunts done, a playlet given: and now the big thrill of the whole time has come, the pinning on of badges for those who have earned them. Balwant has done his Cub work well, has passed the tests, and marches proudly up to get his Tenderfoot badge. No hero's heart ever pumped more proudly or vigorously than does his at this moment.

What a pleasant evening it is! A big fire is kept going. Each time fresh fuel is added, the sparks fly in clouds toward the starry sky; but Balwant is too warm to need a fire, and too busy to see it!

Bid farewell to Ratni, to Balwant and little brother. Through them we have seen that Mission work, however diversified, is yet one. The task is one. The task is making known the love of Jesus.



Typical crowd waiting for treatment at a hospital in India

Forty-Eight Hours

By C. MANLY MORTON

NOT that these forty-eight hours are so different from many other like periods in our lives, except perhaps in some of the good results. They do, however, give a pretty exact cross-section of our work in Puerto Rico, so I thought you might be interested in reviewing them with me.

At 1:30 on Sunday afternoon, March 1, Mrs. Morton and I hopped into our 44,000 miles old Pontiac and drove to our nearest city church, Bayamon—ten miles away. We arrived just in time for the church school in the Calle Comerio Church. Miss Hallie Lemon, who recently came to us from Mexico, is director of religious education in this church. She is giving her special attention to departmentalizing and grading the school, which is housed in one of the best religious educational plants on the island. This is our largest school and a lively, eager group it is. An interesting thing about this church is that through its period of greatest development it has never had anything but a student pastor.

Immediately after the close of the church school we went down, or really I think it was up, to a nearby mountain stream and buried eleven believers, all but two young people, with their Lord in baptism. There is another group ready for baptism and I am to return to the church on the fifteenth for this service. This church is planning a fifty per cent increase in its membership during the year 1931. It is starting off in good shape to accomplish that aim. Scarcely a Sunday passes without confessions in this church.

We got back to town just in time to have a hurried supper with Miss Lemon and then on to another one of our churches, Vega Alta, for the evening service. This service closed a week of special evangelistic meetings. The building was crowded (true it is not a large building; this is one of the places where soon we must have a more adequate building) and many stood in the open door. When the invitation was extended seventeen responded, among them one entire class from the church school. This class is taught by a young business woman (she is postmistress in the town) who is active not only in the local church but is also secretary of our annual convention. For months she has been preparing this class of intermediate girls for this step and it was one of the most beautiful sights I have ever seen when they arose in a body and marched forward to confess their faith in and accept Christ as Savior and Guide. Our pastor in this church has the true missionary spirit. He not only stresses evangelism in the local church, but he has two country places where he is fostering promising groups of Christians. One of these points had fifty-nine baptisms last year.

It was midnight when we arrived home. The next morning, Monday, I took a

seven o'clock train for Mayaguez on the southwestern corner of the island. This is a trip I make every Monday as a part of my seminary work. Ever desirous of fulfilling its ministry of service, the Evangelical Seminary last September inaugurated its extension department by offering a three-hour official credit course in religious education for the ministers within reach of Rio Piedras. The group meets each Thursday morning from 9 to 12 and lunch is served for those who care to remain. Not only was the response



Staff of Calle Comerio Church, Bayamon, Puerto Rico. Left to right: Miss Amparo Torres; Carmelo Alvarez, pastor; Miss Hallie Lemon, director of religious education

on this side of the island beyond our greatest expectations, but the ministers on the south side of the island began to insist on our doing something for them. The distance is too great for them to make the trip each week to the seminary and the cost is also prohibitive. Seeing their eagerness in the matter, the writer offered to go to them each week provided they would pay the extra travel expenses and would set up a small working library. The offer was accepted and I have never had such a delightful time in my whole teaching experience. In these two classes we have enrolled forty per cent of the ordained evangelical ministers of the island. Some of them are older men who were graduated before much emphasis was laid on religious education. Others are more recent graduates of the seminary

who have taken their first steps in the more scientific approach to the educational work of the church and are hungry and thirsty for more. All in all it is a wonderful experience for the teacher as well as the pupils.

The train reaches Mayaguez at 2:00 P.M. and the class meets from 2:30 to 5:00. I usually take a midnight train back and when it is on time am at home by 7:30 Tuesday morning and in time for my regular class which begins at 9:00 A.M. But this time on account of a meeting of the committee on Christian education of our Mission, I took a local train to Aguadilla, and spent the night there.

On Tuesday morning I was up at five o'clock and off at six for my committee meeting which was to be held in Bayamon. This was the first meeting of the committee since our annual convention so the workings of the committee had to be gone over in order that the new members might be made familiar with its activities. Then we plunged into the plans for the new year. Plans were made looking to a general observance in all of our churches of Self-Denial Week, March 29 to April 5. Our people are tragically poor and of course our offerings will be small but we are looking to the great spiritual dynamics of having our simple people united on that day with the great throng in our churches around the world as on the day of the resurrection of our Savior they bring their offerings to him. Plans were made for two Leadership Training Schools, one to be held in each end of our territory. Plans were also made looking to a general observance of Children's Day for world-wide missions. Last year was the first time that Children's Day has had a place in our Puerto Rican church calendar and we were greatly handicapped by the lack of proper program material. This year we are hoping to overcome that difficulty and have a more general observance of the day. Plans for increasing the number of vacation church schools in our churches were made.

At 1:00 P.M. we adjourned, hungry but happy.

At 1:30 I was home again. Forty-eight hours and my story is done.

Convention Voiced Appreciation

THE annual convention of our churches in South America was held in January of this year. It was a good convention and I think showed progress.

A resolution was voted in the convention asking that a letter of appreciation be sent to the United Society for the continued support and the moral backing of the churches of our brotherhood.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

Ginling's Fifteenth Birthday

By MINNIE VAUTRIN

FOR the first time since 1926 Ginling College, Nanking, China, has a full enrollment. The past three years have been lean and discouraging years for us. In the first place more than thirty per cent of the middle schools for girls have been closed and those that were open have had a smaller enrollment—and of course that would affect us. Then in addition every mission college or university for boys, partly because of the outside pressure and partly because it was the popular thing to do, has become coeducational and made a strong bid for women students—and of course that too affected the number of young women available for us. And also during these three years Nanking has been more or less the storm center and it was not to be wondered at that parents did not want their daughters to come to us. But this year we have an enrollment of 179 students with all but twelve of them in college courses. The twelve I mention are middle-school graduates who are here taking a special course in health and physical education. All our dormitories are crowded as well as our classrooms, library and laboratories. We have a freshman class of about seventy students. At our board of directors' meeting held recently it was voted to go ahead with our building program and make plans for the new Library and Administration Building, the Chapel and Music Hall, faculty houses and another student dormitory. We do not have money for all of these but we have faith to believe that when they are badly needed as at present and are planned, the money will come. The board also voted for an increase in faculty members although it may mean a deficit unless we hustle and get more of an income. We need the enthusiasm that comes from growing after all of these hard years.

It would have done you good to attend our Founders' Day exercises and banquet. At the banquet the toasts all centered around the idea that the "Gin" daughter is now fifteen years old. Some of the toasts told of her first five years when it was doubtful if she would live; one told of the time she moved to her new home because she had outgrown her old one; and the last one told of how she weathered the hard day of March 24, 1927, and the days since. The different classes sang their class songs. Mrs. New, a member of the first class, was present—in fact three members of that class of five were present—and the fact that she "flew" to Nanking from Shanghai in order to be with us added interest to her talk. We had red candles on the tables, and red satin banners on the walls with the beautiful gold character for longevity on them. It was a very happy family gathering and has meant much in handing down the college traditions and history. On the Sunday morn-



A glimpse of one of Ginling's buildings, with its typically Chinese roof

ing following, we had the Founders' Day exercises. The seniors for the first time put on their caps and gowns. Pastor Shen Dz-gao of the Episcopal Church in Hsia Gwan gave a splendid talk on the relation of religion and education. He fearlessly and bravely showed how the truest form of education and the highest interpretation of religion are woven one in the other. He tried to dispel some of the popular myths such as that one that "religion is an opiate." It is good to hear the Chinese Christians talk as he did.

Dr. Wu Yi-fang, our president, is really a very wonderful person—too good to

seem true. She is an earnest Christian and a loyal and conscientious worker. We need have no fear of the Christian character of the college as long as she is at the head of it. And she has secured the loyalty of both Chinese and foreign faculty members in a very wonderful way. Almost eighty per cent of the student body is Christian and the spirit on the campus is as earnest and truly Christian as it ever was. On the twenty-ninth of this month we are giving a big celebration in honor of the fifteenth anniversary of the beginning of higher education for women in the Yangtse Valley. We are giving a very gay pageant for it.

To My Little Son

BY KATE RANDLE MENEFEE

My little son, how may I keep you
Still faithful to things sound and true,
When, knocking at the world's wide door,
You find no trace of harvests
That I bid you store?

The pleasure-mad are wrapped in the glow
Of Self. Some hour you must know
Soul-flames are ashes in their eyes.
To sacrifice high dreams men
Cunningly devise.

A cross. Fight on, speak with spirit's tongue:
The quiet Christ himself was hung
On Olivet to drop warm seed
Into the golden chalice
Of God's holy need.

Grieve not when men deny you a part
In tinsel joys—search well your heart.
Be your true self, nor weaken, son,
But live with face uplifted
To the Dreaming One.

Station UCMS Broadcasting

A FRIEND in Canada took out his first annuity bond with the United Society in 1923, amounting to \$800. Since that time he has taken out eighteen additional bonds, the last one March 30 for \$6,200. His total gifts for the annuity fund now amount to \$36,300. It is significant that a large percent of the bonds issued are to persons who already have one or more bonds.

We regret to hear of the death on March 28, of T. B. Courtney, who had been president of the board of the Northwestern Christian Home, Walla Walla, Washington, since 1918. Mr. Courtney had given many years of devoted service as a member of the board prior to this time.

With the passing of Miss Eliza P. Fant of Covington, Kentucky, March 16, we are reminded of the devotion to the missionary cause which led her sister, Mrs. Mollie Pearce, to place with the Christian Woman's Board of Missions some years ago an annuity of \$60,000 in which Miss Fant shared until her death. A small annuity continues to a sister-in-law while she lives and at her death the entire amount is released for the work of the kingdom. The missionary work had no warmer friends than Mrs. Pearce and Miss Fant.

We are glad to welcome Volume 1, Number 1 of the *Japan News Letter* which has just come to our desk. It is crammed full of the many things one wants to know about our churches and workers in Japan.

Violet-rays have arrested the growth from which H. C. Sarvis of Osaka, Japan, has been suffering for some time and he is able to continue his teaching of English and his Bible classes. While not officially connected with our Mission in Japan, both Mr. and Mrs. Sarvis render valuable assistance in the work.

Word has been received of the death of Mrs. George Snively, March 23, in a Canton, Illinois, hospital. Many of our readers will remember that Mr. Snively was the first secretary of the National Benevolent Association. In later years he has given much time to the dedication of churches but recently has been kept close to home because of the continued illness of Mrs. Snively.

Ching San Shao (Shaw), minister of our South Gate Christian Church, Nanking, China, has been awarded the Edward S. Hume Fellowship in Yale Divinity School, awarded only to an Asiatic Christian or a Christian missionary of Asia who is qualified to pursue graduate studies in religion. Last year this

award was given to Kenneth L. Potee, missionary to India.

Mr. Shao was born in Nanking and educated in the schools there. He holds a B.A. degree from the University of Nanking, specializing in religious education.

Juliette Fowler Home, Dallas, Texas, has again been honored by having Craig Marion, one of the wards of the home, made president of the senior class of Bryan Technical High School.

E. W. Pease, missionary for a number of years under the Foreign Christian Missionary Society in Norway, passed away in Lakeview Hospital, Cleveland, following an operation. Mr. Pease made his home in Minerva, Ohio, and had served the church there while teaching music in the Minerva schools. He is survived by his widow and seven children.

The entire headquarters staff has been concerned for some weeks over the continued illness of "Bobbie" Swearingen, the small son of Mr. and Mrs. T. T. Swearingen, of the religious education department, which eventuated in a double mastoid operation. He seems to be making a slow recovery at the present time.

The friends of Miss Edith Eberle, superintendent in the missionary education department and former missionary to the Philippine Islands, will be sorry to learn that she has been suffering from nervous exhaustion and is resting at her home in Indianapolis under the doctor's care. She is making slow but satisfactory recovery.

During Miss Eberle's illness, and in the absence of Miss Grace McGavran at the Christian Board of Publication where she is writing two World Friendship units of the revised junior program, the department of missionary education is being assisted by Miss Lola Conner of Indianapolis, formerly national superintendent of Missionary Circles, and by Miss Hazel Harker of Frankfort, Indiana, who has served the board both as a foreign and a home missionary.

Those who use the telephone to get in touch with the United Society will have missed the voice of Mrs. Nell Hutchinson at the switchboard for several weeks. Mrs. Hutchinson is in the hospital recovering from an operation and we hope will soon be saying "Hello" again.

C. M. Yocum will go to Bethany College to deliver the Sunday evening sermon during the commencement period early in June. Mr. Yocum is an alumnus of Bethany and his son, Cyrus F., graduates in the 1931 class.

Mrs. Josephine M. Stearns of Shelbyville, Indiana, for many years connected with the Christian Woman's Board of Missions and the United Society, and later with the National Council of Federated Church Women has gone to Pittsburgh, Pennsylvania, as executive secretary for the woman's department of the Pittsburgh Council of Churches for a bit of laboratory work by applying locally the plans for a church woman's program which the national board has been promoting.

Mr. and Mrs. James H. McCallum, who were missionaries in China for one term of service, but who have been in America since 1927, have decided, at the request of the foreign department, to return to China in August.

About a year ago there was established a Scholarship Fund to be used for aiding Negro students of college rank who were planning definitely for Christian service. At this time three young men have applied for this service and have been accepted—Cleo W. Blackburn and J. M. Cowan who are attending Butler College in Indianapolis, and Emmett Dickson who is a student graduating this year from Southern Christian Institute. These are all young men of promise.

The Japanese new church building in Los Angeles is nearing completion and will be dedicated the latter part of May. It is being built from Golden Jubilee Funds. Miss Campbell will represent the home department at the dedication.

There were 27,200 copies of the Fellowship of Prayer sold and used by our churches. These were sent out from our Missions Building. The Federal Council in New York reports that over 700,000 copies were sold this year. This indicates a trend toward personal daily devotions.

There were 16,000 copies of the Easter Sunrise Prayer Program sold and distributed this year. It is planned to reprint the Pentecost Prayer Program that was used at the Washington World Convention and make it available to the churches for a midweek prayer meeting or a Pentecost Sunrise Service.

It is interesting to note that 336 churches were furnished a set of slides during March. This represents a gain of 93 over the same month last year.

As we go to press we have word of the passing of Preston Taylor of Nashville, Tennessee. Mr. Taylor has been president of the National Christian Missionary Convention (Negro) since its organization twelve years ago and was highly esteemed by all who knew him.

Clearing the Way for the Advance of a Race

(Continued from page 10.)

he will be the model of every small boy in town. Over yonder is a very prankish, slim young fellow of seventeen; who was quite a problem when he came to the school at the age of thirteen. Now the boy is one of the best students in the school, leads his classes, sings a splendid tenor in the choir and, while still full of pranks, is making good.

On another part of the farm we came upon two lads who were building a new fence. One could see by the extreme care with which they dug the holes and set the posts, that they were taking pride in even this bit of work, for one volunteered the judgment that two of the posts were slightly out of line, and readily agreed with Mr. Berry that they must be pulled out and set squarely in line with the others. The other man had had seven years of experience as a carpenter and electrician. He pays his entire way by caring for the electric lines and the water works. He is a splendid athlete and therefore an idol of the campus.

Who is that bright-faced, polite young man who acts as janitor for the school building? "Well, he is another one of our athletes," answered Mr. Berry. "He has been at Jarvis ten years, and is just now completing his senior year. The fact that he is nearly thirty years of age does not keep him from enjoying his school life to the fullest."

The girls of Jarvis are likewise trained for practical service. An elementary course in cooking and sewing is offered for the students of the Junior High

School, a building off to itself in the piney woods, used as a laboratory in education for the college students. These same courses on an advanced level are also taught in high school. A girl may elect three years of work in either sewing or cooking, in which she is taught all of the ways and means of making a small amount of money go a long way toward sanitation, comfort and beauty. Mrs. Berry's cooking laboratory was equipped with just fifty dollars. The boys made the tables, the girls the curtains, and the five-and-ten-cent store was ransacked for the utensils. It is one of the neatest, most attractive laboratories one can imagine, and sets a standard which any humble Negro home can follow.

Mr. Ervin said: "We feel that the Negro Christian woman makes her greatest contribution to her own race and to the nation, in the making of a neat, pleasant, Christian home for her family. This entire countryside has been revolutionized in the type of homes that are being established. This is the pride of the white people of the community as well as of the colored."

As we went to the laundry building back of the girls' dormitory and saw a dozen sturdy, pleasant-faced girls scrubbing away merrily on the old washboards, as they carried tubs of water to and fro, and boiled their white clothes snowy in the eight huge copper kettles in the yard, we marveled at the spirit of these young people who were making the very best of poor equipment. Oh, yes, they would like to have an electric washer, especially for the heavy pieces, but they haven't got it, and so they cheerfully use "elbow grease."

In spite of the fact that all of the

girls were mustered out early Monday morning for their communal duties, an inspection of the rooms in the dormitory revealed such neatness and good taste, in spite of the meager belongings, that the sight would put to shame many of our white students in more favored colleges. No wonder a prominent Dallas woman said: "Every time I need a new maid I go to Jarvis for her."

But the girls know how to do many things well. There are fine musicians among them. Some of them are becoming very efficient stenographers and typists. The larger number hope some day to become state accredited school-teachers among their own people.

One of the happiest things about Jarvis is the cordial pride exhibited in the students and their work by the white people on the Board and in the country 'round about. F. Rivers Barnwell, the director of health service among Negroes, wrote: "I always feel an atmosphere of culture and refinement when I visit Jarvis. It is so clean. The students are not boastful, and the teachers are consecrated to their task." Another reflection of this pride is in a letter from the visiting inspector of the State Department of Education: "I am planning to spend December 30 at Jarvis Christian College. I realize this is only one day after you shall have resumed work from the holidays, but knowing the good organization which you maintain at Jarvis, I feel sure I will be able to see the normal work being continued."

Jarvis is building its own monument in the lives of Christian men and women for the glory of God and the commonwealth.

A Pioneer Medical Missionary

By LEONARD G. THOMPSON

DR. OLIVIA A. BALDWIN, who passed away February 7, was one of the first two medical missionaries sent to India by the Disciples of Christ. She and Dr. Arabella Merrill went out together to that field under the Christian Woman's Board of Missions, in 1888. They were stationed at Bilaspur. So distressing was the need for medical assistance that they established a dispensary at once and began treating the suffering people without waiting to learn the language, working through an interpreter. They were exposed to most violent and loathsome diseases, and to poisonous reptiles both outdoors and indoors. They not only treated malaria, cholera and leprosy, but, because of the lack of nurses they often nursed these patients, also. The strain was terrific, and after five years it was necessary for both to return to the homeland.

Dr. Baldwin remained in the United States two years, and as soon as able entered upon field work, devoting much time to Texas. Returning to India she was stationed at Deoghur where she be-

came superintendent of an orphanage and served as Bible teacher. After two and one-half years she was compelled to return to the homeland permanently.

Unable longer to serve her beloved India in person on the field, she took up her pen in its behalf. After a year of special work in the University of Chicago studying story-writing and higher English, she wrote "Sita," a tale of child marriage in India. At the time of her death she had half of the manuscript for a sequel to "Sita" prepared, and many notes for the remainder. She was always abreast of world interests of the kingdom and gave generously of her slender means to the famine sufferers of China. She was profoundly interested in the work of the Intercessory Fellowship, whose leader is Mrs. Royal J. Dye, and was a devoted and intelligent intercessor. Almost three years ago she entered the California Christian Home, at San Gabriel near Los Angeles.

Olivia Artemesia Baldwin was a daughter of Dr. Joseph Baldwin and

Sophronia Fluhart Baldwin. Her father was an eminent educator and author.

His works on psychology, pedagogy and kindred subjects were standard textbooks in his day. He was the founder and first president of the first State Normal School in Missouri, located at Kirksville. Olivia graduated from this school under the tutelage of her father. Later she was for several years a member of the faculty of the Sam Houston State Teachers' College of Texas, of which her father had become president. Dr. Baldwin often said in later years that she regarded the rich spiritual heritage which she received from her godly parents as the greatest influence in her life. With this intellectual and spiritual preparation she entered the Hahnemann Medical College, Chicago; and during this course came to the turning point in her life. Pundita Ramabai visited Chicago, and Olivia A. Baldwin and Arabella Merrill heard her tell of the sad plight of the child widows in India; and these two young women resolved to offer themselves as medical missionaries to India. After further medical studies in the University of Michigan, Dr. Baldwin gave ten of the best years of her life—from the age of thirty to forty—to her chosen field.

Spring Activities of Our Colleges

Drake Plans Golden Anniversary Celebration

DRAKE UNIVERSITY is maturing plans for a great celebration at the commencement season in June, in commemoration of the founding of the university fifty years ago.

The anniversary observance will begin on Thursday evening, June 4, with the liberal arts senior class play. On Friday evening a pageant depicting the fifty years of Drake University history will be enacted in the stadium. Saturday will be alumni day, with an alumni reception in the morning and a great alumni banquet at night. During the day the corner stone of the new women's dormitory will be laid. A special program will be given by members of the Second Generation Club, composed of students whose parents attended Drake. Baccalaureate services will be held in the University Church of Christ on Sunday evening, and the celebration will close with the commencement exercises on Monday morning.

Disciple Colleges Take Advance Step

In keeping with the modern trend of educational procedure, Bethany College and Butler University have announced that with the opening of the next school year their curricula will be divided on the "upper and lower division" basis, instead of the customary four-year classification.

Bethany College will adopt new methods of evaluating a student's work which will mean almost the complete abandonment of credits and grades and the elimination of the time element in completing the college courses. The work of the student is to be placed more on an "accomplishment" basis rather than on a specified period of residence and required credit courses.

The Butler plan retains the present "grade point" system and bases admission to the upper division upon the attainment of sixty hours' credit and an equal number of grade points. This means that all students who have not maintained a C average during their first two years will be automatically eliminated from the university. A probationary period of one semester will be granted at the end of the sophomore year to students who lack the necessary hours and grade points for entrance into the upper division, but the student will be dropped if he has not met the requirements at the end of that period. Forty per cent of the hours presented for graduation must be in the upper division.

The Butler faculty feels that the change will not only lift the academic standards of the University but will eliminate undesirable students before they have spent large amounts of time, money and energy in pursuit of degrees which they cannot obtain.

Texas Christian University

Four hundred students of Texas Christian University will participate in the pres-

entation of the operatic cantata, "The Sunset Trail," by Charles Wakefield Cadman, in the T. C. U. stadium on the evening of May 9. The production will be the closing event of Fort Worth's annual observance of National Music Week. The University Chorus will be a part of the civic chorus which will sing, while 350 girls from the physical education department will depict the action of the story in a pageant. Mr. Cadman himself will come to Fort Worth to direct the final rehearsals and the public performance.

A bequest of \$5,000 has been received by Brite College of the Bible from the estate of Mr. and Mrs. S. N. Strange of Temple, Texas. The fund is designated as a loan fund for ministerial students.

Texas Christian University is presenting a "College of the Air" over radio Station WBAP, Fort Worth. The series, which began March 17, will present twelve faculty members in half-hour lectures covering timely subjects in their particular fields. The lectures are given from 2:30 to 3:00 p.m. each Tuesday.

Three hundred and fifty girls were the guests of the Woman's Athletic Association of T. C. U. at the annual Play Day, April 18. The Indian motif was carried out in the sports program of the day, the elementary, junior high and high school divisions representing famous Indian tribes.

Wallace Jones, ministerial student in T. C. U., recently baptized twenty-one boys in the State Juvenile Training School at Gatesville. Mr. Jones also preaches at Palo Pinto and Carrollton, and is but one of the twenty ministerial students who preach regularly in towns within a radius of 150 miles from Fort Worth.

Drake University

Drake University has found it advisable to bring to an end its campaign for the endowment of the College of the Bible, because of the emphasis during the current year upon the Pension Fund. The original plans called for the increasing of the Bible College endowment to \$400,000 during this semi-centennial year. Approximately \$100,000 was raised.

The abandonment of the plan has made necessary some retrenchment in the Bible College program. The college will devote itself more exclusively to the graduate field and will next year receive only students who come to it with junior classification in college.

Drake was host to 125 debaters in the ninth annual David I. McCahill High School Debate Tournament March 12-14. The contending teams represented twenty-nine high schools of Iowa.

The internationally famous "Drake Relays" were broadcast on the network of the National Broadcasting Company for one hour Saturday afternoon, April 25, with Graham McNamee as announcer. The relays were founded in 1909 and have

steadily grown in importance. The leading universities of the country send their best men to this meet, which is conceded to be the superior event of its kind in the country.

Butler University

Announcement has recently been made of the reinstatement of Butler University into the North Central Association of Colleges and Secondary Schools. The university trustees and administration accepted the criticisms of the Association which were made last spring at the time of Butler's suspension and immediately set to work to fulfil the requirements imposed. This had been done to the full satisfaction of the investigating committee.

The Butler University Choir has been recently formed by members of the men's and women's glee clubs. The choir, which is composed of the best voices in the university, will sing only religious music and plans to present a series of programs over the state this spring. Franklin N. Taylor of the Arthur Jordan Conservatory of Music, affiliated with the university, is the director.

A new program of chapel services in the Butler College of Religion has been worked out by Dr. T. W. Grafton, university chaplain. A quiet hour will be observed on Wednesday, with special music but no speaker. Friday will be reserved as "student day" with students in the college presenting the program.

Transylvania College and The College of the Bible

Professor E. W. Delcamp has written a dramatization of Vergil's famous story of Dido, to be presented at the Founders' Day observance at Transylvania in May. Professor Foster Krake is writing the musical score for the production, which will be given by a cast, chorus and orchestra from the Flute and Violin Club of the two colleges.

Transylvania and The College of the Bible will have a summer school consisting of two five-week terms, from June 9 to July 12, and from July 14 to August 16.

Transylvania and The College of the Bible lost a warm friend and loyal supporter in the passing of Joseph W. Porter, who died at his home in Lexington, Kentucky, February 28. Mr. Porter was for many years a member of the board of curators of Transylvania and a leader among the Disciples of Kentucky.

Students in the two colleges have subscribed to a fund to enable several ministerial students to carry on Christian work among the mountain people of Kentucky this summer. The scope of the work which was begun last summer is expected to be considerably increased this year.

Applications for scholarships for next year in The College of the Bible by graduate students outside of Kentucky

have begun to arrive. Indications are that the enrollment in the college will surpass that of this year. An attractive course to be offered next year for the first time will be "The Mission of the Disciples of Christ," by Dr. A. W. Fortune.

Illinois Disciples Foundation

The relation of the Protestant, Catholic and Jewish religions was discussed at a recent conclave of representatives of the three faiths held at the University of Illinois. Dr. C. C. Morrison, editor of *The Christian Century*, represented the Protestant bodies.

The second semester church membership drive of the Foundation resulted in forty new student affiliations, making a total of 125 for the year. Seven hundred and forty-one students in the University of Illinois, or one in every fifteen, come from Disciple homes. Of these, 88 per cent were members of the church at home and 62 per cent are affiliated with the University Place Christian Church of Champaign.

Dr. W. A. Goodell of the Wesley Foundation is conducting a series of discussions on "How to Read the Bible and Why" at the Sunday Evening Forum sponsored by the Foundation. Professor Frederick Lee of the economics department of the university, Professor Geo. L. Clarke of the chemistry department, and Dr. Abram Sachar of the Jewish Foundation are scheduled to speak at the Forum during the semester.

From forty to fifty students attend the "Thursday Friendly" each week in the Foundation office. These fellowship hours are held each Thursday afternoon from three to five o'clock.

An innovation entitled "Discussion Group Luncheons" has been operative each Saturday this semester under the direction of the international committee of the student cabinet of the Disciples Foundation. The luncheons are held each Saturday with prominent university faculty members speaking and leading the discussions on topics of social, industrial and international import.

California Christian College

The Alumni Association, Vaughan R. Harlan, president, has taken over the promotion of Founders' Day on May 8, and has planned a constructive program for the day and evening.

Fred Eastman's pageant, "America's Unfinished Battles," will be presented on the campus in the morning under direction of Professor Bertha J. Mackay. A noon luncheon will be served all visitors. A baseball game in the afternoon will feature the faculty and alumni arrayed against a team of preachers. In the evening the annual dinner will be held at Wilshire Boulevard Christian Church, the proceeds of which will go toward the Alumni Scholarship Fund for needy students. Dr. Clarence Marsh Case, sociology professor of the University of Southern California, will give the Founders' Day address, following which Harold Turney, an alumnus, will present the play, "Outward Bound."

Summer session courses annually attract numbers of eastern and middle-western teachers who are vacationing in Southern California. This year California Christian College will offer summer courses in education, sociology, history, science and music.

The largest senior class, comprising thirty-three students, plans to be graduated in June. This will be the ninth graduating class and will swell alumni numbers to a total of 150. More than half the class will enter distinct religious professions, while an even third will be sociology majors.

Atlantic Christian College

Representatives of the Atlantic Christian College Y. M. C. A. and Y. W. C. A., with Professor F. F. Grim, attended the Student Mission Conference held at the University of North Carolina recently. About three hundred young people from various institutions in the state were in attendance. The discussions were based on the theme, "Christianity and Human Needs."

The Hampton Negro quartet from Hampton Institute, Virginia, gave a program of Negro spirituals in the college auditorium recently.

Members of the senior class who are qualifying for state teachers' certificates have the benefit of observation work and practice teaching in the Wilson city schools.

Bethany College

The general program of the eighty-eighth annual commencement at Bethany College was made public recently at the office of the president. The various activities of the commencement season will begin on Saturday, June 6. The commencement exercises will be held Tuesday, June 9. Dr. Rollo L. Lymen, professor of English at the University of Chicago, will give the commencement address.

The baccalaureate service will be held Sunday, June 7, and following the Bethany tradition, Dr. Cloyd Goodnight, president of the college, will deliver the baccalaureate sermon. This service will be held in the Bethany Memorial Church. Robert T. Beck, minister of the church, will preside. The class day exercises will be held Monday, June 8.

An ordination service for all of the young men of the senior class who have committed themselves to the Christian ministry will be held early Tuesday morning in the Old Bethany Church as a part of the commencement day program.

Phillips University

John Harms, Phillips '30, who has been doing graduate work in religious education at Phillips this year, has been chosen as field worker in the New York-New England Area by the department of religious education of the United Christian Missionary Society, to begin work May 1. His headquarters will be in New York City. Mr. Harms was ordained to the ministry in Enid, March 22.

Stuart Marsh, A.M., Phillips '29, has won \$75, the first prize offered in Yale Divinity School, from competing members of the senior class.

The Phillips University Girls' Glee Club of twenty-eight members has just completed a ten-day concert tour of thirteen Kansas towns.

There are 196 students preparing for full-time Christian service in Phillips University—36 graduate students, 27 of whom are candidates for graduate degrees next commencement.

William Woods College

William Woods College friends were grieved to learn of the death of Mrs. James M. Kemper, member of the board of trustees, which occurred at her home in Kansas City recently. Mrs. Kemper is the only woman who has ever been a member of the college board. She was a granddaughter of Dr. W. S. Woods for whom the college was named.

William Woods is the only junior college in the United States which has a chapter of Phi Beta, national music and dramatic art fraternity for women. The fraternity has chapters in the leading universities and conservatories of the country.

Miss Fannie Booth, who has been a member of the William Woods faculty since the founding of the college forty-one years ago, was honored by the students at a formal dinner on her birthday February 5. Miss Booth has been at various times principal, dean of the faculty, dean of women, teacher of science, history, government, psychology, ethics, and librarian. This year she assumed the position of alumnae hostess.

Lynchburg College

I. J. Kerrick, promotional secretary of Lynchburg College, is working out an extensive plan of student cultivation for next year. The plan calls for the active cooperation of students, alumni, ministers and friends of the college.

Dr. J. P. McConnell, Jr., graduate of Lynchburg College in 1921, now teacher of sociology in the Y. M. C. A. Graduate School in Nashville, Tennessee, was a recent visitor to the college campus, speaking before the Y. M. C. A. and Ministerial Association and at the college chapel services.

Disciples Divinity House

Recently Dr. E. S. Ames, dean of the Disciples Divinity House at the University of Chicago, invited the Disciple students in the divinity school of the university to his home for luncheon. Following the luncheon there was an informal discussion of the problems facing the minister today. The discussion proved so profitable that it was decided to continue the meetings each Tuesday noon at the Divinity House. The topic that has occupied the central place in the discussions has been that of the place and purpose of the Disciples in this present day. Ministers of the Christian churches in Chicago frequently meet with the students.

Speaking of Books

Rural Sociology and Religion

(NOTE: These books are for reference and study. The public library will order those not on the shelves, or they may be obtained through the Agricultural Bureau of your state or from The Institute of Social and Religious Research, 230 Park Avenue, New York, N. Y.)

Industrial Village Churches, EDMUND DES. BRUNNER—With tables. 205 pp. 12 mo. Cloth. Net \$1.50 (1930).

Supplementing the Institute's series of studies of agricultural villages, Dr. Brunner here examines a sample of the 4,000 villages in the United States which have nothing to do with agriculture, are neither strictly rural nor strictly urban in character, but whose 4,000,000 inhabitants depend for their livelihood on some dominant industry—cotton, coal-mining, lumbering, or some specialized manufacture. The church has always found in these places a baffling problem, to the solution of which Dr. Brunner contributes this careful analysis of the distinctive characteristics of industrial villages.

Immigrant Farmers and Their Children, With Four Studies of Immigrant Communities, EDMUND DES. BRUNNER—With charts and tables. 277 pp. 8vo. Cloth. Net \$1.75 (1929).

The only comprehensive study available of the foreign-born on the land—where they came from, where they settle, how they succeed. The original material gathered on the marriages of foreign-stock farmers and on the intelligence of their children is especially important for the light that it throws upon the much-debated question of the "old" and the "new" immigration.

American Village Studies, Made under the direction of EDMUND DES. BRUNNER.

American Agricultural Villages, EDMUND DES. BRUNNER, GWENDOLYN S. HUGHES, MARJORIE PATTEN, with charts and tables. 326 pp. 8vo. Cloth. Net \$2.50 (1927).

The results of intensive field studies of 140 villages showing their economic, social and religious life and the inter-relationships of villages and open country.

American Villagers, C. LUTHER FREY, with charts and tables. 201 pp. 8vo. Cloth. Net \$1.50 (1926).

An interpretation of census data that reveals the growing importance of villages in the national life and shows what kind of people live in them.

United Churches, ELIZABETH R. HOOKER, with diagrams. 306 pp. 12mo. Cloth. Net \$1.75 (1926, 1928).

A study made in connection with the Village Studies, of the development of lo-

cal church union in rural America, showing the conditions that have led to union and describing the various types of united churches found.

Village Communities, EDMUND DES. BRUNNER, 244 pp. 8vo. Cloth. Net \$1.50 (1927, 1928).

A semi-popular summarization of the preceding volumes of the series, together with eight selected case studies of individual villages. This volume has been widely used in classes in rural sociology.

An Outline for a General Course in Rural Sociology, 32 pp. 8vo. Paper. Net 25 cents (1927).

The material is organized around the basic assumption that a thorough comprehension of the inter-relationship between village and open country is essential to an understanding of rural life.

Surveying Your Community, EDMUND DES. BRUNNER, with charts, tables and schedules. 109 pp. 8vo. Paper. Net 75 cents (1925, 1927, 1930).

A handbook of survey method as applied to socio-religious surveys in rural districts. This practical little volume has had wide use not only by individual ministers but in seminaries and summer schools.

Churches of Distinction in Town and Country, Edited by EDMUND DES. BRUNNER. Illustrated. 198 pp. 12 mo. Cloth. Net \$1.00 (1923).

and

Tested Methods in Town and Country Churches, EDMUND DES. BRUNNER. 173 pp. 12 mo. Cloth. Net \$1.00 (1923, 1924, 1928, 1930).

Companion volumes that summarize the experiences of forty of the most successful rural churches in the United States. The latter of these two volumes, now in its fourth reprinting, has been widely used as a text in seminaries and summer schools.

The Town and Country Church in the United States, EDMUND DES. BRUNNER AND H. N. MORSE, 179 pp. 8vo. Cloth. Net \$1.00 (1923, 1926).

A summary of the results of an intensive survey of economic, social and religious conditions in twenty-five counties selected as being fairly representative of the various regions of the United States.

Reading Books With Town and Country Emphases

The Adventures of Mr. Friend by HAROLD B. HUNTING (cloth \$1.00; paper 75 cents) is a series of stories for intermediates of various people in America,

each of whom has in some rural situation proved himself to be a Mr. Friend. Most of the characters will be new to the reader.

Roving With the Migrants by ADELA J. BALLARD, Western Supervisor of Migrant Work, Council of Women for Home Missions. Paper, 50 cents.

A short reading book which pictures the migrating procession roaming over the states, harvesting the crops and working in other seasonal labor fields. The presence of these people is in many places the major home mission responsibility. Ready in June.

The Land of Saddle-Bags by JAMES WATT RAINE. Illustrated. Cloth, \$1.50.

A racy book, full of the thrill of mountain adventure and the delicious humor of vigorously human people. Written by a Berea College professor, it is an authoritative account of the history and present social condition of the purest Saxon blood in America. Chapters on mountain feuds and ballads and the Elizabethan virtues of a people still speaking the language of Shakespeare illuminate the character of a folk who send old men to school.

Jumping Beans by ROBERT N. MCLEAN. Illustrated. Cloth, \$1.00.

This Mexican family moved about so much that they said they were just like "Jumping Beans." The stories are here offered in attractive form for children's own reading.

The World on a Farm by GERTRUDE CHANDLER WARNER, author of *The World in a Barn, Windows Into Alaska*, etc. Cloth, \$1.00.

A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming storybook. Illustrations Primary children will love.

Religion Lends a Hand by JAMES MYERS, presents a popular study of the concrete, modern activities of the church in labor and race relations, social education, community work, economic problems of the farmer, etc. It is a scientific, yet human interest account, stirring, informative.

The first chapter tells how the church focused attention on the farmer's plight when Chicago's demand for tuberculin tests of all cows providing the milk brought serious loss to the farmers.

In another very interesting chapter the reader finds that in Maine a "large parish" combines the church and community interests of a wide area under the ministry of three men, each performing some particular phase of the rural ministry. Most suggestive for churches with similar opportunities.

A readable book, alive with the service spirit.—Harper and Brothers, New York, N. Y. \$1.50.

Red Men on the Bighorn by COE HAYNE is the story of an Indian pastor, John Frost, and through him of the economic, civil, moral and religious problems of the Indians.

Boy Scouts will thrill at this account of an Indian lad, left fatherless by a Sioux murder, and trained to revenge by an unforgiving mother. How he came under the influence of missionaries who brought a new ideal to his life, until in maturity he could embrace a Sioux as his brother, makes fascinating reading for young people.

"God had his own plans for me," said John as he reviewed his story at the dedication of Chivers Memorial Chapel for Indians in Montana.

The book includes information both for the general reader and the student of home missions, and is especially interesting for its legends and pictures of Indian life.—Judson Press, Chicago, Ill. \$1.00.

THE LIFE OF THE HOLY SPIRIT. By James Robert McIntyre. The Bethany Press, St. Louis, Mo. \$2.00.

THE author has made an exhaustive study of the Scriptures and has selected for us many references which reveal the life and office of the Holy Spirit as the source of real power. The fifteen chapters of the book cover themes of tremendous importance. While the author has been most ambitious in his selections of themes, yet the very nature of these subjects would exhaust the ripest scholarship in many fields of research. In many instances we have only hints at the deeper meaning of the Spirit, but the author attains real insight and lucidity in many of his chapters. Disciple ministers should write more. They ought to write for more of our papers and periodicals and produce more books. Whenever I see a book from a Disciple, I always feel that it should be received with favor. *The Life of The Holy Spirit* is spiritual and leads the reader to have the reverence for the Holy

Spirit which characterized our ministry two generations ago.

BERT E. JOHNSON.

Helping to Self-Support

SEVENTEEN of the girls from our Training Home are in the regular classes of our school, but a good many of the girls are in special classes, such as nature study, sewing, cooking, teacher training, etc. All of the girls and women are in Bible classes. Eleven of these classes are taught by the older girls.

One blind woman was taken into the home recently, and five girls from a Methodist Mission have come to learn industrial work. At present there are forty girls living in the Training Home. Fifteen of these girls are self-supporting through their embroidery work.

LUCILE FORD.

Kulpahar, India.

Our Spring Bargain Offer

Ten Combinations of "World Call" and Books at Bargain Prices

WORLD CALL—

One year's subscription -----	\$1.50
<i>Deeds Done for Christ—</i>	
by Sir James Marchant.	
A rare presentation of the march of the Kingdom through the lives of saints and leaders of 2,000 years.	2.50
Regular price -----	\$4.00
Both at special price -----	\$3.35

WORLD CALL—

One year's subscription -----	\$1.50
<i>Cease Firing—</i>	
by Winifred Hulbert.	
Adults as well as young people will enjoy these "peace" stories illustrated charmingly by sketches.	1.50
Regular price -----	\$3.00
Both at special price -----	\$2.60

WORLD CALL

One year's subscription -----	\$1.50
<i>Can't Get a Red Bird—</i>	
by Dorothy Scarborough.	
A son of poor cotton farmers in Texas devotes his life to converting hopelessness into abundant life.	2.00
Regular price -----	\$3.50
Both at special price -----	\$3.00

WORLD CALL—

One year's subscription -----	\$1.50
<i>Fine Art of Motherhood—</i>	
by Ella Broadus Robertson.	
Young mothers cannot afford to be without the inspiration and Christian guidance of this book.	1.50
Regular price -----	\$3.00
Both at special price -----	\$2.80

WORLD CALL—

One year's subscription -----	\$1.50
<i>On to Oregon—</i>	
by Honoré Willis Morrow.	
A rare portrayal of the experiences of a pioneer family of fatherless children.	1.75
Regular price -----	\$3.25
Both at special price -----	\$2.80

WORLD CALL—

One year's subscription -----	\$1.50
<i>A Pedlar's Pack—</i>	
by Phyllis L. Garlick.	
A gift book of poetry about world children. Delightful pen and ink sketches.	.75
Regular price -----	\$2.25
Both at special price -----	\$2.10

WORLD CALL—

One year's subscription -----	\$1.50
<i>Children at the Cross Roads—</i>	
by Agnes E. Benedict.	
Many children grow up into undesirable citizens because of childhood conditions that could have been bettered.	1.50
Regular price -----	\$3.00
Both at special price -----	\$2.80

WORLD CALL—

One year's subscription -----	\$1.50
<i>Poems of Justice—</i>	
compiled by Thomas Curtis Clark.	
Two hundred poets in three hundred and fifty poems cry for social justice and the triumph of brotherhood.	2.50
Regular price -----	\$4.00
Both at special price -----	\$3.70

WORLD CALL—

One year's subscription -----	\$1.50
<i>The Laughingest Lady—</i>	
by Elinore Cowan Stone.	
Deliciously funny experiences of a new teacher of Mexican "third graders" in a public school of New Mexico.	2.00
Regular price -----	\$3.50
Both at special price -----	\$3.05

WORLD CALL—

One year's subscription -----	\$1.50
<i>Bethel—</i>	
by Eli Moffatt Millin.	
The Kentucky hills and a blacksmith preacher who mended souls among them.	2.00
Regular price -----	\$3.50
Both at special price -----	\$3.00

Missionary Organizations

Woman's Society

1930-31: "Sharing in His Power."

Theme Hymn: "Lord, Speak to Me That I May Speak."

Devotional Theme for June: "The Cost of the New Life." Matt. 13:45, 46; Phil. 3:8; 1 Tim. 4:10.

Program Theme: "The Children of India Continue Steadfast."

Young Matron's Society

1930-31: "Sharing Him With the Nations."

Theme Hymn: "We've a Story to Tell to the Nations."

Devotional Theme for June: "The Cost of the New Life." Matt. 13:45, 46; Phil. 3:8; 1 Tim. 4:10.

Program Theme: "The Cost of the New Life in India."

Guild

1930-31: "With Him on the Way."

Theme Hymn: "Where Cross the Crowded Ways of Life."

Devotional Theme for June: "The Cost of the New Life." Matt. 13:45, 46; Phil. 3:8; 1 Tim. 4:10.

Program Theme: "The Cost of the New Life in India."

THE plans, with materials, for the June program meeting of the woman's missionary society are found as follows:

1. Leaflet—"The Cost of Christ to Indian Disciples," by Fay E. Livengood.

It costs those who would follow Christ in the India of today a very great price, and those who have paid the price have first counted the cost in ostracism and persecution.

2. WORLD CALL article—"Transformed Vocabulary and Pleasures." An article indicating the great changes Christ brings to the individual. (June issue.)

3. Leaflet—"The Indian Church Shares," by Mrs. Homer Gamboe.

Those who have received much, find themselves impelled to share their blessings in definite specific ways. This is an outline of the stewardship program of the Indian churches.

4. Article—"To These We Hand the Torch," the last of a series of articles on the Christian Nationals of our church in India. This article presents the women evangelistic workers.

5. Article—"India Challenges American Christians," June WORLD CALL.

* * * *

Since there will be a number of business matters needing attention, we suggest that many societies will not have the time to present all of the material suggested above. The program leader should go over the material suggested, very carefully, and choose that which has the greatest appeal and emphasizes most strongly for her own group, the challenge for Christian stewardship and the call to self-sacrifice on the part of the members of the woman's missionary societies. This last month will tell the tale as to whether the year's program has been effective in influencing the lives of Christian women in America to share with the Indian churches.

It is suggested that the program leader read very carefully, the article in June WORLD CALL, entitled "India Challenges American Christians," so that she can give the thought in her own words, preferably at the end of the meeting. This article in a very splendid way indicates the desired outcome in the life and sacrificial giving of the members of the woman's missionary societies of the Disciples.

THE program plans and materials for the June meeting of the young matron's society are presented below:

1. Leaflet—"The Price of Christ to Indian Disciples," by Fay E. Livengood.

2. Leaflet—"Yes, I Would Do It Again," by Mrs. Homer Gamboe.

It is not easy to declare oneself a follower of Jesus Christ in India, but those who have paid the price would pay it again.

3. Article in May WORLD CALL—"The Task Is One," by Dr. George E. Miller.

In this we learn that the task is not a divided one. We, Christians, witness in India, and Christian Indians witness in America. We cannot serve effectively separated from each other.

4. Leaflet—"The Indian Church Shares," by Mrs. Homer Gamboe.

The Indian church witnesses in a very tangible and specific way, of the stewardship that is theirs. In this we see something of the wonderful spirit of sacrifice and stewardship possessed by the Indian Christians.

* * * *

As this is the last meeting of the missionary year, there will be much business to transact, to see that the results of program studies bear fruit in the fulfillment of the obligation of members of young matron's societies to the world program of the church. All dues and special offerings should be faithfully cared for up to date, in order that the society may bear its witness of love and sisterhood to the women of India. For that reason it may not be possible to give all the material suggested above. The program leader should carefully choose the material that will be most effective.

The last of the series, "To These We Hand the Torch," is found in May WORLD CALL. In this we read of the fine work done by the Bible women of our church in India, many of whom are the mothers of small children, but who plan their lives so that they may find some time to witness in the homes of non-Christian sisters and elsewhere.

BELOW are given the plans and materials for the June meeting of the business women's guild:

1. Leaflet—"The Price of Christ to Indian Disciples," by Fay E. Livengood.

2. Leaflet—"Yes, I Would Do It Again," by Mrs. Homer Gamboe.

It is not an easy thing for a follower of Jesus Christ in India, to declare himself as such. Nearly everyone has paid a heavy price, but those who have done so would gladly do it again.

3. Article in May WORLD CALL—"The Task Is One," by Dr. George E. Miller.

In this we learn that the task is not two separate ones, but that as surely as we, of America, witness in India, so Christian Indians witness here in America.

4. Leaflet—"The Indian Church Shares," by Mrs. Homer Gamboe.

In this leaflet we learn of the very wonderful program of Christian stewardship carried on by the Indian churches. Their discipleship means so much to them that they are willing to pay a very great price to give the glad news to others.

* * *

Every effort should be made by the program leader to make the members of the guild realize that the programs as followed during the past six months have been for a very definite reason, that is, that the business and professional women of our churches may realize the great challenge and opportunity presented by the work of their church among the future business and professional women of India. Very rapidly Indian women are rising to places of real leadership, and no one wields more power for good than the Christian woman in the teaching, medical and legal professions. We can help them by making possible the broadest and finest Christian education while they are still in young girlhood. This is a real investment.

See page 38 of the May WORLD CALL for a detailed announcement of the plans for the programs of the three adult organizations for year beginning July, 1931.

Programs for June

Circle

(For unmarried young women 18-24)

June Topic: *India Tomorrow*

Worship Theme: *Mountain Top Visions.*

IF YOU have followed the suggestion of using the lotus in the various projects of your Samaj you might be glad for this suggestion for making them. Cut five or more rather broad petals from pink Denison crepe paper, fasten them together with a crumpled bit of yellow paper in the center and attach to one side of a green leaf such as characterizes water lilies. Dip them in melted paraffin and you have most attractive favors.

In place of the poem, "She Who Slept Awakes," use the following poems from WORLD CALL: "India Speaks," p. 38, April, 1931; and "Answering India's Call," p. 40, March, 1931. These should be given from memory. If you have a special India program at the close of your year's work these poems would be good for that. No doubt you have already discovered the Indian poems in the back of *Do You Like Our Country?* a copy of which your Circle is supposed to have. You will find the chapter in this book entitled, "The Problem of Education," helpful as supplementary material.

Attractive posters could be made using the pictures on pages 20 and 21 of the March, 1931, WORLD CALL, and pages 18 and 19 of the April, 1931, WORLD CALL.

The suggested topic for discussion in the June meeting is, "If I were a missionary in India, to what phase of work would I most largely devote myself? Medical, educational, evangelistic?" Add to this topic for discussion two other topics which would help you to summarize the study of the year's work:

"The Most Interesting Thing I Have Learned About India."

"The Most Interesting Meeting We Have Had During the Year."

June is the month which marks the close of the missionary year. Did you accomplish the aims you made last July? Remember to send your offerings to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, before June 30, if you wish to have the amount credited on your aim for the missionary year July, 1930-June, 1931.

June is also the month which marks the beginning of the missionary year. Your new officers have been elected. Plan to use the very impressive candlelight installation service as found in the Circle Manual, page 28.

Senior Triangle Club

(For boys and girls, ages 15-17)

June Topic: *What of the Future?*

Worship Theme: *Art Speaking to the Soul.*

THE program for June, built around the theme "What of the Future?" may sound rather indefinite. We would find it difficult to answer this question regarding the political situation in India. It is much easier to know what the future of India will be if we help the people to know Christ.

The article "What of the Future?" will take us to two homes in India. Which home shall it be in the India of tomorrow? How can the members of the Triangle Club help to answer that question? You will also have the opportunity to have the question "Does missions pay?" answered for you. Think over some of the things you have learned during the study of India. Did it pay to help others when they were suffering? Did it pay to help boys and girls to have an education? Did it pay to produce such Christian men and women as those with whom we have become acquainted?

Have a discussion on the following topics:

"The Most Interesting Thing I Have Learned About India."

"The Work Which Would Interest Me Most If I Were Going to India as a Missionary."

"What Can I Do to Help India?"

June is the close of the missionary year. Have you met all of your aims in new members, reading and offerings? Be sure that your offerings are sent to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana, before June 30, if you expect to have the amount credited on your aim from July, 1930 to June, 1931.

June is also the month for the installation of new officers. Make this meeting a lovely occasion for those who are assuming responsibility as officers. See the Triangle Club Manual, page 30, for a suggested service. Make plans, also, for the beginning of the new year. Make the July and August meetings unusually interesting. Keep in mind that our missionaries are working during the summer months. Surely we can continue our interest and our share in the support of the work at home and abroad. The new number of WORLD CALL will carry the announcement of the program for the new year, beginning July 1.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Spring Quarter, 1931: *Trails of Discovery in Latin America.*

TRAILS of Discovery Among South American Neighbors have opened up all kinds of interesting friendships and we are probably sorry that this is the last of our programs in this particular field.

Did you send to the Missionary Education Department for those plans that we suggested for an exhibit night and have you looked up pages 24 and 25 of the September, 1928, WORLD CALL to see how another group did it? It will be worth your trouble to have some such exhibit and get every member of your group to help prepare for it. There are so many pictures and articles in WORLD CALL and other magazines, that you will find all kinds of material and suggestions.

Here is a speech just as it was made by one of the Asuncion fourth-grade girls when she presented flowers to some visitors from America. Be sure to remember that Spanish is her native language and that it was as hard for her to speak in English as it would be for you to speak in Spanish.

"Dear ladies:

"There are many people that have great fortunes but very little that know how to invest it. I, though I have little experience, want to remember here the words of a great thinker who said, 'For every school that opens, there shuts a prison.' These words of itself show how very important it is to build a school. And being, dear ladies, that at your generosity almost entirely we owe this beautiful building that now is our school, I want to thank you in the name of my comrades of the fourth grade. Since the flowers have always been a better symbol to show the sentiment of the soul, we want that they may talk for us as we place this bunch in your hand."

Rose of Paraguay

(Translated from Spanish by a sixth-grade student)

I am the land of colors,
Of a paradise that is in the world,
Full of charms, birds and flowers,
I am the rose of Paraguay.

And always beautiful, always reigning
By my fascination among the flowers
In the gardens embalming all with perfume
Bedewed I stand, proud, fragrant and pure,
Lending my loveliness
Giving the note of beauty
In a land of fairness.

Devotional Study for June

Woman's Missionary Society
Young Matron's Society
Business Woman's Guild

*No mystic voices from the heavens above
Now satisfy the souls which Christ
confess;
Their heavenly vision is in works of love,
A new age summons to new saintliness.
Before th' uncloistered shrine of human
needs,
And all unconscious of the worth or
price,
They lay their fragrant gifts of gracious
deeds
Upon the altar of self-sacrifice.*

—Selected.

Theme for Worship—*The Pearl of Great Price.* Matt. 13:45, 46; Phil. 3:8.

WHETHER we interpret the parable of the Pearl of Great Price as we usually do, that the "Pearl" is Christ, or give it the meaning Dr. G. Campbell Morgan sees in it, that the "Pearl" is the salvation of the world, the result in our conclusions is the same—that the "Pearl" is very precious and costly. The Jews were not concerned with the salvation of the Gentile world. For their own salvation was the Messiah longed for and expected. Jesus drew their attention to this precious gem that they had overlooked and emphasized the fact that he, as the Messiah, came that all men might know God, the Father, and find salvation in him.

Paul was foremost among the apostles, and the spread of the religion of Jesus was due more to his labors than to the efforts of any other person or group of persons. He gave up his people, his wealth, his social position, his position as a religious leader in Judaism, his old beliefs about God, the Messiah, the value of all men, opinions and doctrines, all things which had been precious to him, and that he had taken great pains to possess, things that had cost him a price in study and years of preparation. Yet when he found Christ he counted them all but loss compared to the worth of the new treasure he had found. Notice too that after Paul found the great treasure he began immediately to share it with others, both home folk and Gentiles.

Jesus considered the salvation of all men of enough value that he was willing to give up everything—his home, his people, his profession, the chance to be a temporal leader, and even king over his people, in order that he might purchase this precious gem—salvation—for all mankind. Jesus could pay the price because he knew God. We, too, can know God, and can understand his will for ourselves and others if we make the way of Jesus our way. Let us never say that his way is not possible or practicable for us today.

Kirby Page says that "the religion of Jesus is practicable for us today if we will fulfil the conditions he fulfilled in his day: undertake a supreme task, the doing of which is more important than one's own life; spend time in silent meditation and communion with the Eternal; cultivate friendship and fellowship with a group of intimates (as Jesus did with the Twelve) and with the great ones of other ages; consciously and steadfastly pursue beauty; dedicate self unreservedly to the way of sacrificial good will, and follow the gleam at all costs." In other words, we have here a practical program that will enable us to purchase the Pearl of Great Price, not just for ourselves, but for all men everywhere.

But above all, India standing for the tremendous cost of the religious life, that religion demands all and holds all, will correct much of our compartmentalized and tentative religious thinking and acting. It should bring us *abandon*.—E. Stanley Jones.

Intercession

It is not easy to meet the appalling price that many people in India have to pay for Christ. Let us remember these in our prayers, that the Father will give them the strength to follow Christ.

Having chosen the perilous and difficult path it is not easy to keep on. Pray that they may be kept true to the Way.

Pray that they may be eager to share the treasure they have paid so dearly for, with others who have not found Him.

—MRS. MAYME JACKSON SCOTT.

Plans for Adult Programs for 1931-32

THE Adult Missionary Organizations Programs for the coming year from July, 1931 to June, 1932 are being built around the interdenominational missionary themes for the year. The home mission theme for adults and young people is "The Challenge of Change in Home Missions." The foreign mission theme is "Christianity and the Rural Life of the World."

For the Woman's Missionary Societies the theme will be "Bypaths of Service." For the Young Matron's Societies—"Abundant Life for the Countryside." For the Guilds—"Treading World Byways."

The devotional theme for the year will be "And He Spake Unto Them"—"An Earthly Story With a Heavenly Meaning." These will be a series of studies on the parables and are being prepared by Miss Lela Taylor, secretary in the foreign department. The entire worship service as well as the devotional talk will appear monthly in *WORLD CALL*.

The first six programs are being presented as follows:

July—"Charting the Course," glimpsing the program and plans, aims, etc., for the entire year;

August—"World Adventuring Through Books," a book meeting discussing in popular style the new missionary study and reading books for the year;

September—"An Opportunity in the Highlands," the mountain schools and the ways in which they are preparing leadership for and helping develop the mountain communities;

October—"A Challenge to New Conquests," our work among the Mexicans in the Rio Grande Valley, among the rural Japanese in Colorado and the industrial villages of the coke regions;

November—"Our Unpaid Obligation," the responsibility of our church for the Indians and the Negroes and the work we are actually doing among them;

December—"The Road to Bethlehem," our benevolent work in our six homes for children and our six homes for aged folk.

The programs for the second period of six months will follow the theme—"Christ's Message for the Rural Billion"—and while it will be predominantly foreign, still each program will have some illustration of the similarity of needs among all rural peoples.

January—"Fellowship for the World's Loneliness." This loneliness is met by Christian fellowship through community centers, playgrounds, home visitation, etc.;

February—"Security for the World's Poverty." Through farm experimentation, agricultural fairs, and cooperative loans, the church helps rural people to overcome extreme poverty;

March—"Health for the World's Physical Need." Hospitals, clinics, baby shows, and scouting build health for the farmers and their children;

April—"Education for the World's Intellectual Hunger." Village schools, reading rooms and higher institutions of learning point the way;

May—"Christ for the World's Spiritual Yearning." Only the message of Christ given through churches, evangelists, song, stereopticon, and loving deeds of service can and does meet this need;

June—"Bypaths of Service Lead to the King's Highway." All the world is one great neighborhood, and service along lonely country roads and backward villages all lead out eventually to the great highway of happiness, usefulness and abundant life for every one of God's beloved children.

Note: Adaptations for the program needs of the three adult organizations will be made chiefly in the leaflet of program helps and on the program page of *WORLD CALL* each month. A subscription to the leaflets provided for each period of six months, and for the annual program booklet will cost \$1.00. The program booklets may be ordered in quantity at 10 cents each.

Echoes From Everywhere

Conditions Changing In Congo

We had planned for the whole "Hedge Row" to go on an itinerary into our Nsamba work, but a sprained ankle kept Mrs. Hedges and Mary Emma at home. While Mrs. Hedges could not go to school she was not idle, as she had her editor's duties for the native paper to perform. And she always has some school book in preparation.

So I went alone on the Nsamba trip. What a contrast there! Four years ago it seemed a rash adventure to some. The porters then were actually afraid that they would be made the meat ingredient of stews. This time they went with boldness, and they were not afraid to condemn wickedness. How do we account for this? By four years of experiencing Christianity. It seems as though some of the ill effects of civilization have not reached them yet as we saw lots of children. In some of the towns that have been exploited by the whites, I find the death rate sometimes three times higher than the birth rate.

The people were glad to see me again and I equally as glad to see them. Many had departed on the long journey. But those that were there listened attentively to our message. One chief said, "I want the Christian group to have the best part of our town, so take my part." We had a church built there in four days. When we left Nsamba we had baptized eighty-four candidates.

We next made a stay of a week with our Möngö evangelists, Christians and inquirers. It seemed to me that the two elders accompanying me got more good out of these meetings than the others. They are seeing just what it means to supervise a big work. We baptized eighty more there.

Up to the present time we have baptized this year but 606; and the offerings from the native sources amount to 21,394.80 francs.

CHARLES P. HEDGES.

Monieka, Africa.

First Nurses' Organization in Vigan

In October thirty patients were admitted to the hospital, one a maternity case, and eight of these were members of our church, three Methodist, and the rest Roman Catholic. There was one death. The treatment room handled 301 cases.

The hospital received from the Red Cross twelve baby layettes, five sheets, six pillow cases, and five doctors' gowns. Some of the baby things we shall use as gifts to new babies born in the hospital.

Mr. Lord of the Hawaiian Sugar Planters Association had been stationed in Vigan for six months, and before leaving gave P25.00 for holiday dinners for the nurses, and P30.00 for permanent equipment for the hospital or building improvement.

Two of our student nurses, Florentina Rivera and Flaviana Villanueva, were baptized on dedication day. Three have come

into the church this semester. Four of the twelve students belong to other Protestant communions and two are Independents. All twelve make pledges to the church. Miss Dreese is conducting a Bible contest once a week with them.

The Graduate Nurses Association of Ilocos Sur was organized and adopted its constitution last month. This is the first nurses' organization in the province. There are about thirty graduate nurses and we hope to enroll them all.

The Civic League of Ilocos Sur has been organized and Mrs. Palencia has been appointed as one member of the Provincial Administrative Board of the league.

MRS. W. H. FONGER.

Vigan, Philippine Islands.

Week of Prayer Observed

The Universal Week of Prayer was observed by us in Damoh. Each night prayer meetings were held in three places. The Christian community is somewhat scattered so it is more convenient for all when meetings are held in different centers. Indian women were leaders in some of the meetings.

The women's meetings are held regularly on Thursday afternoons. Miss Leta May Brown recently began a series of talks on the prevention of disease that is proving very helpful. Mrs. Rice's latest booklet in Hindi is *The Christian Home*. She has used that as a basis for four most helpful classes with the Indian women. Questions, answers and discussion have helped the women with their problems and the meetings have been well attended.

ANN MULLIN.

Damoh, India.

Slides and Records Helpful

I came to Haranomachi yesterday for a series of meetings with our pastor, Mr. Noguchi, who was located here about three months ago. Last night we used stereopticon slides and met in a country home where about fifty adults and children gathered. I attended the lantern and slides and Mr. Noguchi explained the pictures. I also had the portable Victrola which was recently purchased for our country work and played a few records of hymns in Japanese. As yet there are only five or six of such records available so we have little or no choice. However, the people are glad to hear these records and they listened to them and looked at the pictures for two and one-half hours. Tonight we will be in a farmer's home in a community where Christianity has not yet been presented and we are hoping that we will be able to open up that community for regular meetings. The next night we will be at a village about ten miles from here where we conduct services regularly, and the last night we

will show the pictures of the Life of Christ at the Haranomachi Church.

I am finding the portable Victrola very helpful in our country evangelism. I discovered a new field yesterday as I was coming here on the train. A foreigner is always conspicuous in country districts and several people were watching me. I asked them if they would like to hear the Victrola and of course they did—so I played two or three records of hymns and then handed out tracts, together with blanks for them to sign and send to me if they were interested in knowing more about Christianity.

IRA D. CREWDSON.

Fukushima, Japan.

New Church In Buenos Aires

We have seen the beautiful new church that is being built in Colegiales and we are delighted with it. We had the privilege of attending the first service held in the building, it being held in the hall adjoining the worship room; and a week ago we were present at the first communion service held there. These will be rare memories in the years that are to come, when the newness of the church has worn off and its walls are, perhaps, vine covered. It is hoped that the dedication services can be held the second Sunday in March. That ought to be one of the greatest days we have ever had among our churches in Buenos Aires. We were talking with some of our Methodist friends the other day, and they said they, too, are proud of this beautiful evangelical church and think it the prettiest Spanish-speaking Protestant church in the city.

S. S. McWILLIAMS.

Buenos Aires, South America.

Hidden Answers

1. What per cent of our churches are rural? What is the membership?
2. What per cent of these churches are pastorless?
3. What are some suggestions for rural communities?
4. Give the early history of Jarvis College.
5. Tell the story of the mother and daughter out West.
6. Who is Edna Fellows?
7. What reply was made when a woman was asked what she had done for her boys eyes?
8. Tell of a class in Porto Rico that responded to the invitation.
9. How did one Chinese woman reach Ginling for its anniversary celebration?
10. With what was one little boy's shoe filled at Christmas?

Where Christmas Is Different

On Christmas Day here in Latin America there is no exchanging of gifts, but in practically all the homes there are *pesebres* (manger scenes). Some are grotesque but some are beautiful. They have a corner of the room, or sometimes it is in the garden, fixed up with straw and rocks to represent a stable. Then they will have toys, animals and dolls to represent Mary, Joseph and the Baby Jesus, the shepherds, etc. Some of the more elaborate ones are lighted and have doll figures that were made especially to represent the characters. Also one can buy a complete *pesebre* made of cardboard. The *pesebre* stays up all during Christmas week, and then on the sixth of January, the gifts are given, the idea of course coming from the story of the three Wise-men who brought gifts to Jesus. The night before all the children put out their shoes for the Wise-men to fill, and I know one little boy who said that he wanted his shoe filled with pesos (two-cent pieces), and then put out his father's shoe! And he got it full of pesos, too.

The German and English influence is now being felt in Asuncion and Buenos Aires and one sees Santa Claus in many of the big stores. We were in Buenos Aires this year at Christmas time and Christmas Eve did not seem nearly so much like Christmas Eve at home as did the night before the sixth of January.

Then the stores were packed and jammed and there was just such a mad rush as one sees at home on Christmas Eve—and pretty much the same spirit of good will.

IDA T. HOPPER.

Asuncion, Paraguay.

Baptisms at Luchowfu

On the Sunday after Christmas, an early morning service was held in Luchowfu at which six were baptized. Five of these were boys and young men, and the sixth an older man. Both at this early morning service and at all the programs of worship during the Christmas season the newly organized church choir was greatly appreciated. Under the direction of Mrs. Goulter some fine work is being done with the men and boys. The processional, starting outside the church at the beginning of the worship, is most effective.

LYREL TEAGARDEN.

Luchowfu, China.

In a Reminiscent Mood

Miss Mary J. Judson, the former treasurer of the Christian Woman's Board of Missions, indulges in a reminiscent note after reading Miss Joy Taylor's article on Hazel Green in January WORLD CALL:

"Mrs. Moses and I went to the laying of the corner stone of Pearle Hall. We
(Continued on page 43.)

In Memoriam

Miss Lucy Laws, March 13, 1931, Harrodsburg, Kentucky. Former dean of Christian College, Columbia, Missouri, and active in all church work.

Marion Grandstaff, February 8, 1931, Florida Christian Home, Jacksonville, formerly of Indiana. Age 82.

W. A. Chastain, March 11, 1931, Florida Christian Home, Jacksonville. For years pastor at Athens, and other places in Georgia and North Carolina. Age 76.

Mrs. Margaret Wilson, February 25, Wellsburg, West Virginia.

Mrs. Cleveland Harvey, February 26, 1931, Wellsburg, West Virginia.

Mrs. Anna Christine Scott, December 28, 1930, Beckley, West Virginia. Member of church and missionary society for many years. Age 60.

Mrs. Charity H. Enyart, December 1, 1930, Ordway, Colorado. Ardent supporter of missionary work in Lincoln, Nebraska and Ordway.

Mrs. Lucy Alice Wilson and Mrs. Alice Elliott, San Jose, California.

MAKE A CHRISTIAN WILL

*Have you remembered the work of
Christ in your will?*

THIS IS THE WAY

to write a Christian will in favor of the work being done through the
United Christian Missionary Society:

"I will and bequeath to the United Christian Missionary Society, a corporation organized under the laws of the State of Ohio, duly admitted and qualified to transact business in the State of Indiana, with offices now at Indianapolis, Indiana, the sum of

-----Dollars, (\$-----)."

Write to

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods



Indian scene as portrayed at Jackson Street Church, Muncie, Indiana

TWO women worship at a wayside shrine in India—as represented in a village street scene in the Jackson Street Church of Muncie, Indiana. The Children's Day emphasis this year is on India. The two plays are on India. The materials sent out emphasize this field. It is very simple, in some such way as is portrayed here, to make vivid the scenes of everyday life in India. The playlets given in the programs of the Missionary Organizations for the last six months may well be given again in the opening services of the church school on the Sundays preceding Children's Day or simple incidents or facts, such as may be found in any account of missionary work in India, may be dramatized and given before the various departments.

Children's Day

The materials and suggestions for activities which were issued by the department of missionary education and the department of religious education at Easter have been so well received that the experiment is being continued for Children's Day. Those busy superintendents of departments who have wished to have materials and methods for the educational approach to the offerings on the Special Days will again find that the superintendent of the Sunday school has had sent to him the three pamphlets for the Children, the Intermediate-Senior, and the Young People-Adult groups. The pamphlets give a list of materials found in the packet available for the same age-levels. These packets cost 25 cents each and will be sent on request. It is hoped that many church schools will make use of the wealth of materials made available in this form for the use of their departments.

A Children's Day Worship Service will be found in the June number of WORLD CALL.

Vacation Schools

There is fine material available this year for world-friendship and missionary courses for vacation church schools. Please send in for the pamphlet on these courses in vacation schools.

Filling Stations of Inspiration and World Vision

The four ten-day summer conferences of the Missionary Education Movement of the United States and Canada are outstanding places for the very best information, method and material for the work of the Kingdom.

Credit Given

The credit given at these conferences is that of the International Council of Religious Education, which means that the teachers are properly accredited for their courses, the work is of a high grade and proper educational standards are held.

Who Should Go

In every community there should be prospective delegates or key leaders who would benefit greatly by attending one of these conferences. They are meant for pastors, directors of religious education, chairmen of church missionary committees, missionary treasurers, as well as for leaders in missionary organizations and workers among young people and children.

*Silver Bay—On Lake George, New York
June 26—July 6, 1931*

Silver Bay—that glorious, captivating spot on Lake George, in the heart of the Adirondack Mountains. Famous for its beauty, its comfort, its rest, but famous also for its Christian associations and friendships; for its outstanding programs of inspiration, education, leadership training.

Twenty-two courses will be offered at Silver Bay this summer, besides a seminar for children's workers, in which Miss Grace McGavran of the United Christian Missionary Society will have a leading part.

This is the conference which our missionary men and women of the states of New York, Pennsylvania and the New England area should attend.

For full information write to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Asilomar, California—July 6-15, 1931

Right on the Pacific Ocean with its sand dunes and rugged rocks, its pine

trees and balsam, its glorious sunsets. Who has not thrilled at the vesper service in front of the fireplace to turn and see the sun setting out over the Pacific, and to join in singing "Day Is Dying in the West"?

There will be present at Asilomar, as always, a goodly representation of California Disciples, under the leadership of Mrs. R. W. Blosser, and Dr. and Mrs. Royal J. Dye. For full information write to Mrs. R. W. Blosser, 222 Moncada Way, San Francisco, California.

Seabeck, Washington—July 20-31, 1931

Up in the great Northwest, where things grow big and the pioneering spirit prevails everywhere. Eighteen miles from Seattle on Hood's Canal, which is an arm of Puget Sound, is this glorious spot—Seabeck.

Besides H. C. Munro and W. G. Moseley, both of whom are our own Disciple folk, there will be present for the faculty and to represent the missionary interests of the Disciples, one of our fine foreign missionaries, with experience in teaching and in work with young people.

For full information write to W. G. Moseley, University Place, Spokane, Washington.

Blue Ridge, North Carolina—July 29-August 7, 1931

In the "Land of the Sky," fifteen miles east of Asheville, with mountains rising three, four and five thousand feet all around you, with a view from Lee Hall that is unsurpassed in any mountain section is every inducement for our people of the Southeast to make Blue Ridge their gathering point for fresh inspiration and leadership skill.

The United Christian Missionary Society will have upon the faculty a foreign missionary with experience as a teacher and as worker with young people.

For full information write to Missionary Education Department, Missions Building, Indianapolis, Indiana.

Registration Fee—

A registration fee of five dollars is charged at each of the conferences, to help provide for conference expenses and is payable at the time of registration. This fee will be returned if the person cannot attend, provided claim is made before the opening of the conference.

Expenses—

The cost of room and board varies at the different conferences. As a rule, the minimum rate for two in a room is about \$25. This covers both board and room for the entire ten days of the conference. Rooms are assigned in the order of application, so early registration is advisable.

Bulletin III—No. 5

Address all inquiries to the Missionary Education Department, Missions Bldg., Indianapolis, Ind.

"To These We Hand the Torch"

India's Women Love to Tell the Story

Miss Ethel Shreve, of Bilaspur, writes:

"We are trying to emphasize among the women of Bilaspur that the work of the church is to evangelize. We want all the women to feel that this is a responsibility for them as well as for the particular women who are paid by the Mission as Bible women. We have had twelve volunteers the last few weeks and others are ready. As we gather up our group one woman is detained and cannot go. At once another steps up and says 'Let me go in her place.'"

"One day a volunteer worker after spending an afternoon in a village said, 'Oh, if I did not have my baby at home I could spend all night here. The people listen so well.' Another woman said 'Miss Sahib, give me a book to teach me how to do this work. I never did it but I want to learn.' During 1930 the women in Bilaspur alone have sold over 2,000 books and of these 750 have been Bible portions. This cannot be in vain."

"Lalbi Bai is ahead in book selling, having sold 50 books and Bunkwar 33. It seems that women are wanting to learn to read and know the Bible as never before. One day after we had taught the Bible lesson, a woman asked where it was found in the Bible. She said, 'We have a Bible and I want to read and remember.'"

"Batassiya Bai and Janki Bai write: 'In one home where we teach, the women choose the *bhagan* hymns and sing with us. They take the Bible, find the place and read it and often ask questions.'"

"Lalbi Bai writes: 'A Mohammedan woman was in the hospital and I was teaching her a Bible lesson while her husband sat and listened. When I finished he said, "I am very happy that you give us this teaching. It is very good." He bought that day two books, one a Gospel.'"

"Bunkwar writes: 'While we were teaching in a Hindu home, the man who was present said, "Yes, I believe in Jesus Christ, that he is the Son of God." As I opened the Bible, he asked that we might read more to him and show him what was written there.'"

"Some of the eleven Bilaspur Bible women mentioned have records of service as follows:—

"Bunkwar Bai—Taught 7 years, Bible woman 3 years.

"Janki Bai—Taught 8 years, now fine Bible worker.

"Batassiya Bai—young, one year's experience.

"Premi Bai—Fourteen years as evangelist.

"Lalbi Bai's story is as follows:—

"Out in a village near Kota lived a little Mohammedan girl. Her parents were dead and only neighbors and a few

relatives looked after the little girl and her sister. But one day she became ill. They tried all their village ways but nothing seemed to avail to cure her. After some time when it seemed to them that she would not get well they decided to take her to the hospital in Bilaspur. She was in the hospital three years and in that time her village folks had forgotten her. After these three years she was sent to the Kulpahar home where she went to school and also learned sewing and embroidery. Later she was married and came back to Bilaspur to live and help establish a Christian home. Once her sister heard of her and begged her to become a Mohammedan again but she preferred her new-found faith in Christ. For nine years, she has been a Bible woman and goes among the patients in the very hospital where her life was saved and teaches them the story of Christ.

"Three Bible women at Barela teach a part of each day in the Girls' School, and do zenana work a part of the day. Chirongi Bai, one of the Bible women, reported:

"During May and June I started a school in a sweeper village. I teach in this school two hours a day. It was started with 12 pupils. There are also some boys coming. The parents seem very much pleased to have us teach their children. In the beginning I started to teach them John 3:16 and the Lord's Prayer, also some *bhagans*, besides their letters and numbers. They write their lessons on the ground.

"We had two Purdah parties here. I invited all these women and there were a good many came into my house and there I sang for them and had others sing to them. After which, I gave them a lecture on Child Welfare and they were very interested, so much so, that they did not wish to go home. They said 'Truly, you have given us excellent teaching which we will try to remember and use.'"

"One day we went to a house and found all of the women busy with their work, so we said to them, 'We see you are very, very busy today.' 'Yes,' they said, 'we have the work always with us and can do it at any time, but we do not always have the opportunity to hear words of comfort.' Then they went on to say, 'We like to hear what you have to say about Jesus, the good Teacher.'"

"Chandri Bai, of Kulpahar, gives the following, 'We were getting ready to sing in one home when one of the women got up and ran over to her neighbor's house. The neighbor woman was busy grinding. The first woman said to her, "Leave your grinding and come to hear

the singing. The grinding you have always with you, but the Christian women cannot come daily to sing to us.'"

"Bunkwari Bai, Bible woman, is wife of the headmaster of the Jhansi Primary School—D. R. Ephraim. She has quite a family but systematically carries on her zenana work in a fine way. She reported, 'Several of our women have moved to Cawnpore, Allahabad or Bombay in search of work in the big cities, so we do not have so many pupils. They have learned many things in the time they lived here, which they cannot forget. The chief of which is the love of Christ. This year as many as 30 women have moved away. I try to remember these in my prayers. Will you please pray for them too? We can see some of the fruits of our labors when we see women who love to have the Bible read to them and will try to read it for themselves. Some of the boys from these homes go to our school. They get the Bible portions and take them home, so the women get to hear what is written therein.'"

Mrs. W. B. Alexander writes of her co-workers, the Bible women of Jubbulpore:

"We are proud of our Jubbulpore Bible women. They are fine Christian women, as well as efficient workers, faithful in church and Sunday school work, as well as in their regular zenana work."

"Suragi Bai—husband, T. Paul, works in the press. One adopted son, nine or ten years old.

"Lois Bai—husband, D. Jackson, works in the press. One son 7 years old. Lois Bai is quite attractive, loves to wear pretty saris and to give tea parties. This does not keep her from being a conscientious worker. Both last year and this year, she was one of the women in the Bible Women's Institute, who got prizes for the best notebooks.

"Pragiya Bai, a widow with four children. Her husband has been dead nearly two years. We all were struck with the splendid way in which she conducted herself at the time of her husband's death which was very sudden. I never saw more calm and poise in any one.

"Persis Bai—her husband deserted her a year or so ago, and is living with a Hindu woman. One adopted son who is in Damoh school. Miss Franklin seems quite pleased with Persis Bai's efforts." Persis Bai, Bible woman reporting—

"Four Bible women did the following work this month. In all they worked 74 days, visited 132 homes and made 453 visits to these homes. Seventy-three women were taught reading and 169 women read the Bible with us.

Echoes From Everywhere

(Continued from page 40.)

spent one night in Lexington, then by train to Torrent, and the rest of the way, twenty miles through the mountains, by stage, to Hazel Green. The road was indescribable for roughness. The vehicle had a canopy top and we banged our heads against the uprights, and our knees against the front seat. The ceremony was the next day. It was all in the open and I remember how cold the wind blew. It was in November. Mrs. Moses gave a short address and I offered prayer. I had not expected to do that, but Professor Cord said I had to. The next day we returned to Lexington for another night and then on to Morehead for the laying of the corner stone of Burgess Hall. There was a dormitory burned at Hazel Green many years ago and I remember how distressed we were about it. Teachers and students lost their clothing. I thought of it all when I heard they had another fire."

Institute for Workers

Last fall we joined in with Pendra Road Station and had an institute for our workers. This lasted for two weeks in which we tried to get over to them some of our problems and how to solve them. In this we tried to get over some of the village uplift work as well as Bible teachings. For us this has been a great opening. We began talking especially about the Cooperative Bank, and we have visitors almost every day from the villages asking about the place from which they can get money at a reasonable rate of interest. They do have to pay a tremendous amount of interest. We have written numbers of applications for this. This will be a great blessing, and be the beginning of a program of uplift which we hope to be able to carry on for them.

H. M. REYNOLDS.

Kotmi, India.

Good Word From Manila

This week, at the chapel services for both the day and night departments, I have been conducting a series of evangelistic talks for the students in our Union High School. There are four hundred and twenty young people there and we had thirty-seven confessions.

E. K. HIGDON.

Manila, Philippine Islands.

We May Be Proud Of Our Wards

In a graduating class of 114 at the Woodrow Wilson High School, Dallas, Texas, one of our girls from the Juliette Fowler Home, Louise Anderson, was included. Louise came to the home in 1921 and is talented in many ways. She made splendid grades and is active in Bible school and Christian Endeavor.

Louise will fill one of the places in the Home as matron of the dining room until next September, when it is hoped that a place will be found for her in some col-

THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By B. B. Geyer

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a god-send.



Will \$40 a Week Help You?

You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your spare time. If you want to, you can stay on with him permanently. Your earnings will be in proportion to the time you can devote. I know of people who make anywhere from \$40 to \$100 in a week.

How Much Do You Need?

If you need money I know you will be interested in the wonderful opportunity this man has to offer you.

He is President of a large million-dollar manufacturing company. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." His business became tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

Your Income Can Start At Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.

Albert Mills, President,
1636 Monmouth Ave., Cincinnati, Ohio.

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name.....

Address.....

O. A. P. Co.

(Print or Write Plainly)

lege where she can work and continue her education.

Four of the children from the Home were graduated from the Lipscomb Grammar School, one of them, Hal Kirby, receiving the good citizenship medal. He was captain of the soccer team which won the city championship. As the Lipscomb school has an enrollment of 1,800, this was a signal achievement.

High School Students And the "Quiet Hour"

The Christian high school for boys in Jubbulpore is now entering its second year under union management. Last year the high school section was removed from the old location to the building formerly occupied by the Thoburn Biblical Institute. There is need for more play ground and a science room.

On the staff we have, including the principal, six full-time Christian teachers, one full-time non-Christian, one half-time non-Christian, and one half-time Christian teacher, and 125 students enrolled, 86 Christians and 39 non-Christians. Of the Christian students, 33 are

in the Methodist Hostel and 36 in ours. The hostel students are required to spend one and a half hours daily at the school in supervised study. The boys in our hostel are observing the "Quiet Hour," using a little book prepared by the principal.

Thansi, India.

T. N. HILL.

New Venture At Pendra

The new vocational school at Pendra Road follows the cottage system. The place begins to look like a sort of "Spotless Town" of the Old Dutch Cleanser advertisements. Several cottages for girls are now ready, also teachers' houses and chapel, and a garden, of course.

NELLE G. ALEXANDER.

Jubbulpore, India.

Opportunities in Children's Work

The Sunday school at Luchowfu is well organized, and the attendance runs over a hundred—all our little room will hold.

(Continued on page 47.)

CHILDREN'S DAY SUPPLIES

FOR PREPARATION

Missionary Manuals

- For Older Young People and Adults, Children's Day issue of "Broadened Horizons"
- For Intermediates and Seniors, Children's Day issue of "My Widening Circle"
- For Children, Children's Day issue of "Jesus the Friend of Everyone"

FOR INSPIRATION

Children's Day Pageants

- A play for the larger school, "India's New Day"
- A pantomime for the average size school, "The Garden of Light"

FOR EXPRESSION

- Coin envelopes in quantity for your school
- Attractive coin boxes for the children

Extend the influence of your school around the world

Samples of the above materials will be sent to you free if you check (X) the items desired, or a sufficient supply of the materials and programs will be sent in behalf of a generous Children's Day offering for foreign missions if you check here ----- State average attendance of your school ----- Please indicate which play you desire.

Name ----- Address -----

City ----- State -----

Church -----

Order from

Department of Religious Education

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

Adult-Young People's Worship Program for Sunday Schools

For Use Any Sunday in May

Theme: The Open Heart

Aim: To keep the heart open to God's Word and to his guidance in personal, daily life, that every being may become a channel for his spirit in the spreading of the kingdom.

Call to worship:

"He that dwelleth in the secret place
of the Most High
Shall abide under the shadow of the
Almighty.

I will say of Jehovah, He is my refuge
and my fortress;

My God, in whom I trust."

Hymn: "Jesus Calls Us O'er the
Tumult"; or "Savior Like a Shepherd
Lead Us."

Prayer: Gratitude for the gift of God
in his Son; and the abundant life he has
offered to us. Supplication that the
youth of the world may hear his voice
and dedicate its talents and life to God's
will.

Scripture: John 15:1, 2, 4, 5, 9, 10.

Talk: Tell the story of the receptive
hearts of the Indian children to the mes-
sage about Zacchaeus (found in this is-
sue WORLD CALL, "Missionary Illustra-
tions of Uniform Sunday School Les-
sons," May 3).

Closing thought: A minister once said
that the severest way a young man or
woman can deny the guidance of God in
his or her life is to choose the second
best way out of any situation. For it
means that one has become dulled to-
ward God's touch. To be content with
less effort because it is easier, to do a
smaller act of kindness toward another
than his need requires, to stop short of
the best in one's thought, deed, or ef-
fort, is to deny the fuller life God has
given. Our vision and capacity to un-
derstand the finest in Christian life and
service is part of "the gleam" which
God has given us. It is toward this he
wants us to keep an open heart and a
shining conscience.

Hymn: "I Would Be True."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE*

May 3: Jesus in the Home of Zacchaeus

A MISSIONARY in India was tell-
ing the story of Zacchaeus to 150
girls in the Hindu Girls' School
one Sunday morning. They were richly
dressed in gay colored garments with

*Due to the illness of Miss Eberle these
illustrations have been adapted from the
missionary illustrations of the United Pres-
byterian Board.

gold necklaces, jeweled combs, and the
caste mark—a small red circle on the
forehead.

The teacher asked the children to talk
about Zacchaeus.

Yes, he climbed a tree because he was
short and couldn't see Jesus otherwise.
He wanted to see Jesus only. But Jesus
cried out quickly, "Come down, I want
to stay at your house." Jesus wasn't
content to have him merely look. He
wanted Zacchaeus to really know him.
Jesus was not afraid of others' scorn
because Zacchaeus was a sinner. He
knew he needed to be taught the better
way of living.

Then the missionary said to these
Hindu children, "Jesus doesn't want you
just to look at his life, just to learn
about him. He is knocking, wanting to
come into your hearts now. How many
will let him? How many will be Jesus'
children?"

It was a serious question, absurdly
serious, when those who must answer
were only six, eight and ten years old.
And yet these Indian children had to
answer for themselves, because their par-
ents, tradition and experience were not
sympathetic with the Christian life.

Up rose small hands, 150 of them held
firmly high. And as far as in them lay,
every hand was a sincere pledge. Per-
haps as they grew older, custom, preju-
dice, power and adult superstition would
draw some away. But here the seed was

sown, and God willing, some would become Christians and all would be more sympathetic toward Christianity in coming years.

After the meeting was over, each child was given a post card, gay, used ones from the United States—Easter, Christmas, birthday—all bright and colorful. On the back of each was pasted a Bible verse, "Jesus came into the world to save sinners," "For God so loved the world," and others.

One hundred and fifty cards carried into 150 Hindu homes by 150 children! So spreads the Kingdom of God.

May 10: The Parable of the Pounds

One of the most consecrated of modern Christians in the full giving of her talents was Miss Isabella Thoburn, founder of the Woman's College at Lucknow, India. Her childhood was spent in Ohio, but learning of the need of Indian women for education, she devoted herself to that service. She started her first school in Lucknow in 1870. Her great strength of character and courageous devotion to the right made her a selfless servant of her Christ. Once she laid aside her work to nurse a smallpox patient, because there was no one else to do it, trusting the Lord to care for her in doing her duty.

At one time the dormitory problems of her college, now grown quite large, became more than the matron knew how to deal with. Without giving any reason for the change so that no one would be offended, Miss Thoburn moved into the dormitory herself. In addition to the duties of college president, she assumed those of the matron. She rang the rising bell, she made her own bed, and dusted her own room; and observed a quiet time. The students were ashamed not to conform when their president did so. She taught the most difficult subjects and chose for herself the least promising classes. She was not the kind to talk and expect others to do. She led others to do by herself doing.

May 17: Jesus Enters Jerusalem as King

A little Hindu girl named Saro was one who rejoiced to hear about Jesus, and mastered herself to become like him in so far as she knew.

Saro arose early with the first tinkle of sheep bells, ran to the temple to make a prayer, hurried home to milk her buffaloes, and then prepared her father's breakfast. Soon she was ready to lift the two brass milk jars to her head and start off on swift, bare feet to the missionary's house.

Saro loved to take milk to the missionary but today it was even more interesting, for in the missionary's yard there was to be a thank offering meeting. Saro did not know what that was, but she meant to find out. After delivering the milk, she hid in a bush and watched the Christians gathering.

They brought goats, bundles of grain, and jangling rupees, all of which they

gave as their thank offering. Then the missionary talked about thanksgiving.

To the non-Christians in the group, he spoke of their own polite custom of giving thanks for a courtesy or gift. He said that God who gave so many gifts was glad when his people were polite to him and thanked him for his goodness. He said that everything we have belongs to God but that he likes to have us show our gratitude with a willing gift. And then he told the story of men's need, and of Christ's great sacrifice.

While the Christians were telling why they were grateful to God, Saro slipped over to the missionary's wife and whispered in her ear, "I am thankful that your God loves me, even if I don't worship him. I have nothing to give, but I promise not to put water in the milk after this." But the seed sown in Saro that day went so deep that in time she had something to give her Lord—her own heart and life.

May 24: Jesus Preparing for the End

When Jesus celebrated the Last Supper with his disciples shortly before his death, he gave to them a symbol of his sacrificial ministry to men. It was also a symbol of the love and selfless devotion which men must give if they would serve Christ and share his life.

One day an American missionary was walking through the African jungle when he heard cries of someone in distress. Hastening through the bush he came upon an African chief, surrounded by his warriors, about to put a slave to death. Asking why they wanted to kill the slave, the missionary learned that it was for an offence too trifling for death, yet the law of this tribe required the forfeit of his life.

The missionary said, "I will give you 630 francs for that man." That was a large sum in Africa for just a slave. But the chief refused, saying that he did not want money but the blood of the slave.

The missionary said, "I will make it 1,300 francs." But again the chief said, "No, not money: blood, that is all I want."

The missionary knelt down and prayed. Then he arose and offered the chief his whole life's savings, 6,300 francs. The only response was a refusal.

So the missionary went over to the doomed slave and knelt by his side. Meanwhile one of the warriors stepped back and sent an arrow flying toward the slave's heart. But swifter than the arrow, the missionary thrust his own hand in front of the doomed heart; and the missile which was meant for the slave sank instead into the flesh of the Christian teacher. Weak with the loss of blood, he dropped to his knees but looked to the chief, again asking for the life of the slave.

This time the chief saw that here was someone who was willing to give his life, if need be, for his fellow-man; and so he released the slave, who fell in grati-

WILLIAM WOODS COLLEGE

FULTON MISSOURI

Owned and directed by
The Disciples of Christ

A junior college with a spirit of friendship and good will which is an actual, though intangible, part of its educational assets. A college with a Christian and cultured atmosphere which has this year attracted young women from twenty of our American States.

Recognized by the North Central Association of Colleges and all State Universities. Courses leading to A.A., A.E., and A.F.A. degrees. Conservatory of Music, Departments of Art, Expression and Dramatics, Education, Commerce, Physical Education. Faculty of experts.

The Ideal Campus College

Eighty-five acre campus

"Keep Healthy While You Study"

Swimming, Boating, Tennis, Hockey, Hiking, Horseback Riding, Golf.

Terms reasonable. Send for catalog. Reservations should be made early.

Address E. R. COCKRELL, President

California Christian College

A Christ-centered education guarantees America her best citizens and the Church a safe future. We gladly send information on the New Educational Plan, life-centered instead of subject-centered. Address.

Promotion Secretary, Box WC,
766 No. Vermont Ave., Los Angeles, Cal.

Culver-Stockton College

A standard four year co-educational college. A. B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.

J. H. WOOD, President

Canton

Missouri

JUNIATA COLLEGE

Huntingdon, Pa.

Christian—Accredited—Coeducational

Courses in Arts, Science, Education, Music, Home Economics, Commerce and Finance.

Solicits the patronage of earnest students only.

CHARLES C. ELLIS, President

tude at the missionary's feet. Who can tell what witness for Christ that missionary's selfless act may have borne in the heart of those African men?

May 31: Jesus in Gethsemane

The agony of Christ in the garden preceding his betrayal has its faint, human counterpart in the lives of some of those humble ones who strive to give their all to him.

A little girl in India was staying with some relatives who allowed her to spend

His Mother

A Story of Our Lord

as told by

Mary, His Mother
Joseph
Mary of Bethany

Transcribed by

G. M. Anderson

An intimate devotional story of the birth of Jesus the Savior and of some of the outstanding events of his life on earth

As these events are recorded in the Scriptures, and as they might have been told by those nearest and dearest to the Master

Dedicated to all mothers who treasure in their hearts all that concerns their children, as Mary pondered in her heart the words and deeds of the child Jesus.

The home-life of Brother Anderson and his lamented wife, Mrs. Affra B. Anderson, made a devotional atmosphere which enabled him to unfold the story of Jesus in the words of those close to him in his earthly life.

A BEAUTIFUL GIFT FOR MOTHER'S DAY

Printed in colors
and illustrated in four colors

\$1.00 postpaid

CHRISTIAN BOARD
OF PUBLICATION

St. Louis, Missouri

most of the time in a neighboring mission home. There she learned of Jesus and grew to love him. Stories of this reached her parents, who, alarmed, sent for her to come home for a family festival, promising she might return in four days. The missionaries knew this was only an excuse, that her family meant to arrange a marriage to prevent her becoming a Christian. The little girl had no fears. "Only four days and I will be back. I will not be forced to do anything wrong. I will say I am Jesus' child. I will tell them all about him. It will be all right."

She went home and weeks followed without any news of her. Then came the word that her family had punished her so severely for refusing to worship their idol that the child had been unable to bear it, and had given in to them; and that they were arranging her marriage.

The missionaries knew that it was only deadly fear that had influenced her. They were told it was impossible to save her from the heathen situation—that nothing could be done for the little girl. Despite it they prayed that she might be saved and returned to the Christian life she loved. They knew God could do the impossible.

A week later she came back. Her resistance to her family's shameful plans for her had been greater than known. The punishment had been great but God's hand had lighted her way. She was so much gentler and more obedient than ever before that her family had thought she would not hold out. But the strong old father found in the weakness of his child a strength made perfect. His allowing her to return to the mission is, to all who know South India, very wonderful. Once more God had done the "impossible."



A loan of \$5,000 from the church erection department of the United Society saves this beautiful building at Sulphur, Oklahoma

First Christian Church, Buffalo, Oklahoma, was made possible by a loan of \$5,000 from the church erection department



A Leader Passes

MANY hearts were saddened by the word that Mrs. John P. Sala, wife of the pastor of the University Christian Church of Buffalo, New York, had passed away March 23.

Mrs. Sala filled a large place in the constructive activities of the churches of Buffalo and also among the Disciples of the state and nation. She was president of the Woman's Missionary Society of New York and New Jersey and during the past year filled the office of executive secretary of that organization. She was an active member of the Board of Managers of the United Christian Missionary Society and followed its world program. An outstanding leader in the young people's conferences, she

served on the faculty of Keuka Park Assembly and was also dean of women.

In recognition of Mrs. Sala's unusual ability and spiritual attainments she was ordained to the Christian ministry by the state convention at Wellsville, New York, in 1930.

John Robert, a son, is now pastor of First Church, Rochester, New York, and James Warren, another, is a junior in Bethany College.

Results at Lotumbe

Ibola Jean, our pastor at Lotumbe, has recently returned from a trip where he baptized over 300 converts. We are very proud of him. He has a fine attitude toward the work and is a great help

Lotumbe, Africa. BUENA STOBEL.

Receipts for Nine Months Ending March 31, 1931

United Christian Missionary Society Receipts of Year 1930-31
From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$188,387.55	\$ 8,813.94*	\$ 6,237.81	\$ 2,679.67*
Sunday Schools	157,467.33	16,855.70*	1,314.86	456.55
Christian Endeavor Societies	4,209.72	793.23*		
Missionary Organizations	341,593.56	18,836.93*	578.82	1,938.55*
Individuals	31,435.30	7,762.56	18,788.30	24,165.23*
	\$723,093.46	\$37,537.24*	\$26,919.79	\$28,326.90*

From Miscellaneous Sources

Bequests	\$ 20,983.14	\$16,605.78	\$10,614.28	\$ 3,720.71
Interest (U. C. M. S.)	57,641.03	1,074.04*	2,591.67	566.67
Interest (Old Societies)	25,996.65	1,508.94*		
Receipts from Old Societies	49,007.57	6,494.88	15,657.94	17,992.46*
Home Missionary Institute	49,680.57	1,373.60*		31.00*
Benevolent Institutions	59,549.13	5,731.28*	4,444.48	2,505.46
Annuities			35,710.73	4,956.90*
WORLD CALL Subscriptions and Advertising	39,062.75	4,370.81*		
King's Builders	2,611.56	521.19*		
Literature	29,549.04	5,755.04*		
Miscellaneous	29,847.36	3,282.60	7,760.41	5,398.83
	\$363,928.80	\$6,048.36	\$76,779.51	\$10,788.69*

Board of Education

Churches	\$ 45,238.80	\$2,721.77
Endowment Crusades	642.00	1,242.29*
	\$45,880.80	\$1,479.48

*Decrease

Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. J. D. Montgomery, Buenos Aires, Argentina, leaving South America about April 1; to reach United States about July 1.

Missionaries Returning to Field

Miss Jessie M. Trout, Japan; June 21, 1931, Vancouver, B. C., Steamship Empress of Canada, Canadian Pacific Line.

Echoes From Everywhere

(Continued from page 43.)

We are talking of dividing into two departments soon. Last summer for the first time the Sunday school did not miss a Sunday, even in the hottest weather, when many folks were on vacations. Our teachers are young mothers and school-teachers, and they feel a responsibility for the work. I have not been able to attend much lately but hope to get back again soon and help with the supplies and secretarial work. There is no end to the opportunities we have in developing children's work. To me it seems as much worth while as any phase of our work out here.

GRACE S. CORPRON.

Luchowfu, China.

Work Growing in Akita District

All of the workers in the Akita District are keeping well and working hard, and results are better and better. Not only is the city church (Akita City) making progress in every way, but the country work is really growing. A new point near Honjo, at the little town of Maego, has grown up within the last year and is already strong enough to have weekly meetings led by local members, with monthly or semi-monthly visits from one of our

pastors or missionaries. The two-year-old church at the town of Kakunodate is now matched by a good-sized congregation at Obonai, several miles away, wanting the half-time service of the Kakunodate pastor. A fine Christian doctor at Obonai, a member of the Prefectural Assembly, gives his home for the meetings at present.

K. C. HENDRICKS.

Akita, Japan.

Oratorical Contest In Wuhu

Recently the city school authorities held an oratorical contest for all the schools of the city. The general subject for all the orations was the "Three Principles of the People." Those are the fundamental principles of the Nationalist Party as expounded by the founder of the party, Sun Yat Sen. The Middle School orations were extemporaneous. Each student was given his subject, some special phase of the "Principles" twenty minutes before his time to speak and he had that time to think it over before speaking. The Academy representative took second place. The boy who took first place was a student from another school who, by mere chance, drew the very same subject upon which he had prepared an oration in another con-

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 W. 81st St.
A FRIENDLY CHURCH

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 800 1701-1703 Chestnut Street, Philadelphia, Pa.

DEAGAN TOWER CHIMES

Played from keyboard, direct from organ console or automatically. Price, \$4375 and up. Literature on request.
J. C. Deagan, Inc., 179 Deagan Bldg., Chicago

EARN NOW !! 100% Return
vestment. Are you Interested?

Mifflin Antiseptic Mouth Wash & Gargle

A Household Necessity

Write for Particulars

Mifflin Chemical Corporation
Service Department

Delaware Ave. & Mifflin St. Phila., Pa.



Which Gospel Shall I Preach?

B. H. BRUNER

"A unique and brilliant book."—Pittsburgh Advocate.

"I commend it whole-heartedly."—Edgar DeWitt Jones.

"It touches the conscience to the quick."—Evangelical Herald.

\$2.00

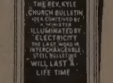
RICHARD R. SMITH, Inc.
12 East 41st St. New York



\$59 DELUXE ELECTRIC CHURCH BULLETIN

With 780 Steel Letters
Advertise your church; build attendance; increase collections. Over 20,000 in use. Day or night. Economical; effective. Free catalog shows many styles and sizes.

H. E. WINTERS SPECIALTY CO.
410 Pershing Ave. Davenport, Iowa



Wired ready for use

test about three weeks ago. There was a very large number of children in the contest of the primary schools. First place was taken by a girl from a mission school, not ours, and the girl from our school took sixth place. So on the whole we feel that we did wonderfully well.

STELLA TREMAINE.

Wuhu, China.

The Last Page

THE Friendly Critic threw caution to the winds and strode boldly into the editorial office, rustling some proof pages ominously. "Do you actually expect to get by with that?" he demanded, pointing to our innocent little editorial, "Lo, Maudie!" "Comparing our magnificent subscribers to mules—it'll never do," and he whipped out his blue pencil.

"Hey, hey," we cried in true Town and Country manner, "what's the matter with it? There's no comparison intended. We say that in the next sentence, which you would find out if you would only read on instead of balking like a m—, I mean instead of jumping at conclusions. The mule part is only by way of introduction. And besides," we added, twirling our own blue pencil, "we feel the reference is in thorough keeping with the theme of the number."

"Even if that were so," conceded F. C., whose knowledge of mules is Ltd., "what's the idea of talking about ourselves again? We did that last month. You're getting as bad as the Californian who attended the funeral services of a friend. After a little lull in the ceremonies, he rose to say, 'Since no one else has the floor, I would like to make a few remarks about Los Angeles.'"

"There's just this difference," we replied in a steely voice dripping with honey, "the Californian had a dry subject."

"You mean he admitted it," called back F. C. from halfway down the hall. Again, O Spirit of Missions, help us to keep our hands off that man!

The Eight

"Do Mores"

1. Do more than exist,
... LIVE.
2. Do more than touch,
... FEEL.
3. Do more than look,
... OBSERVE.
4. Do more than read,
... ABSORB.
5. Do more than hear,
... LISTEN.
6. Do more than listen,
... UNDERSTAND.
7. Do more than think,
... PONDER.
8. Do more than talk,
... SAY SOMETHING

—John Harsen Rhoades, "Random Thoughts of a Man at Fifty."

A Jew and an Englishman were having an argument about the ways of their respective races.

"You people," said the Jew, "have been taking things from us all your lives. The Ten Commandments, for instance."

"Well, yes," said the other, "we took them from you all right, but you can't say we've kept them."—Punch.

*It dropped so low in my regard
I heard it hit the ground,
And go to pieces on the stones
At the bottom of my mind;*

*Yet blamed the fate that fractured, less
Than I reviled myself
For entertaining plated wares
Upon my silver shelf.*

—Emily Dickinson.

Crossing the Atlantic were two people, a husband and wife, and with them their child, a small boy. It was a wild day at sea. The father and mother were far from well. Their boy, who was feeling no discomfort, was playing near by. But his play suddenly became perilous, for, to the terrible anxiety of his half-prostrate mother, the child began to climb the railing of the gunwale. "John" (we shall say it was John!), "John," she feebly whispered, "speak to Willie!" And, from the rugs and cushions of the deck-chair, an equally feeble voice whispered in obedience: "How do you do, Willie!"

"Who put those flowers on my desk?" said the sales manager angrily.

"The president of the company sir."

"Pretty aren't they?"

In matters of influence, we measure a man by his position. In trade, we weigh that man by his money. In friendship, if we are wise, we estimate that man by his worth—we measure that man around his heart.—Silent Partner.

A divinity student named Tweedle
Once wouldn't accept his degree
'Cause it's tough enough being called
Tweedle,
Without being Tweedle, D.D.

—Record.

To you, what is money? What does it represent? What does it mean? I had a colleague in South Africa many years ago who measured money by the number of beers it would buy; when he got a raise in pay, his first comment was: "That means a hundred more beers a month." To the philanthropist, more income is measured by the amount of good it can do. To the starving mother, a little extra money means more food or clothing or warmth for her pinched offspring. To the miser, money is something to grab and hoard—nothing more. To the cultured educator, money is interpreted in terms of more books, more

travel, more intellectual riches. To youth, money may mean bringing matrimony nearer. The investor measures money by securities. To the thriftless, money makes possible more extravagance. In many homes additional income opens visions of a wider education for the children.

In short, money is transformed into the character of its recipient. It expands the reach of its possessor. It enables the wise to become wiser, the foolish to become more foolish. It becomes either blessing or curse, according to the kind of hands it falls into.

Learn an individual's interpretation of money and you learn that individual's philosophy of life.

What does money mean to you?

—Forbes.

Shades of Unity!

They wanted to get acquainted with each other and so they were holding a student "get-together" at International House, New York.

Each member of the group was to give his name, his country and his religious connection.

The first man rose and said that his home was in North China and that he was a *Scotch Presbyterian*.

The next announced that he came from North India and was a *Canadian Baptist*.

While the third informed the group that he was a South Indian and while formerly a *Danish Lutheran* was now an *American Congregationalist*.

From an English church calendar: "What I say is, life ain't all you want, but it's all you 'ave; so 'ave it; stick a geranium in yer 'at, an' be 'appy."

It is not enough to say that our youths are as morally competent as their fathers were; it takes better character to handle a motor age than was required to control a horse-and-buggy era.—Harper's Magazine.

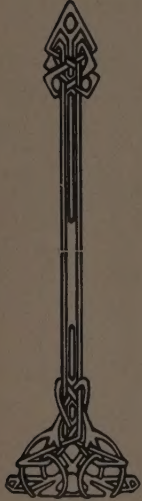
Men have written whole books in praise of heroism and said less than was said by Will Rogers the other day in telling of the death of a little white dog which belonged to his children. "His bravery was his undoing," he said. "He lost to a rattlesnake, but his face was toward the snake."

You may go forth in search of happiness, but to find it you must return.

"Yes," the Friendly Critic adds, "return those borrowed copies of WORLD CALL and subscribe yourself."

MAKE MAY TELL!!

TELL WHAT?



Tell for "World Call!" It's Spring, and the whole world is bursting with new life. The "New World Call" is reaching out for five thousand new names to add to its growing lists during the month of May.

*With every World Call secretary in
every church cooperating*

IT CAN BE DONE!!!

Coats off, sleeves up; telephones at work, indifferent souls aroused. Here's the ten-point plan:

1. "World Call" secretaries are asked to enlist two additional aides—the three May-iteers.
2. Go over the church roll and check active families not now subscribers.
3. If list is large divide it up among the three; otherwise make duplicate copies and each May-iteer personally solicit each family in the interest of "World Call."
4. See that a two-minute talk is made before every church organization during the month. This includes the church board, missionary society, Sunday school (as a school or in classes), Christian Endeavor, etc.
5. Send for Talking Points for "World Call" and other material.
6. Boost "World Call."
7. Quote from "World Call."
8. Talk "World Call."
9. Send in your list before the end of the month.
10. Watch your church grow in vision and power.

DO YOUR SHARE TO MAKE MAY TELL

with 5000 new subscribers this month!

WORLD CALL

PROTECTED!

Pension Fund benefits are now Effective

The wives and children of ministers who are members of the Pension Plan and whose churches are paying the 8% have the following benefits assured as of April 1st:

1. Death benefits up to \$1,000
2. Widows' pensions up to \$300
3. Minor children's pensions up to \$100
4. Disability pensions up to \$600
5. Earned age-pension credits.

We must have the \$8,000,000 fund to assure the minimum age pension to our older men who have made us the people we are.

The Brotherhood has reached another milestone on the road to Pension Fund success.

Now

*The whole Brotherhood Mobilized
for action May 17 to complete
Pension Fund Goals!*

Pension Fund of Disciples of Christ
Chamber of Commerce Bldg.
Indianapolis, Indiana